FEEDING LAMBS AND SHEEP:

PREACHING TO A MULTIGENERATIONAL CHURCH

A THESIS

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BY

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DEDICATION

To my Gracious Heavenly Father, my Loving Savior Jesus,
and my Teaching Holy Spirit,

Who has blessed me with a loving and supportive wife,
Rhonda,

and amazing and encouraging children,
Peter Jr., (and Corrie Jo)
Joshua-Lane,
Aaron-Christopher,
Shawnah-Rose, and
Bethany Dawn,

Mahalo nui loa me ko`u aloha apau.
(Thank you very much. With all my love.)

EPIGRAPH

"Every part of Scripture is God-breathed and useful one way or another—
showing us truth, exposing our rebellion, correcting our mistakes, training us
to live God's way.

Through the Word we are put together and shaped up
for the tasks God has for us."

2 Timothy 3:16-17 (The Message)

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ACKNOWLEDGEMENTS

LIST OF ABBREVIATIONS

BTNT   A Biblical Theology of the New Testament

BTOT   A Biblical Theology of the Old Testament

KUC   Kalihi Union Church

LXX   Septuagint

NIV   New International Version

NT   New Testament

TDNTA   Theological Dictionary of the New Testament: Abridged

TWOT   Theological Wordbook of the Old Testament

ABSTRACT

This thesis seeks to look at the theology, philosophy, and methodology of preaching to a multigenerational congregation. It examines generationalism and its impact on preaching, by comprehending and committing to generationalism, accepting the challenges it brings, understanding the consequences, and finding ways to connect the generations as a united body of believers. Through research of literature and experimentation projects, the author suggests key components to preaching, while maintaining that all skills and methods cannot replace good, solid exegetical preparation and expository preaching that touches the mind, heart, and will.

CHAPTER ONE

THE CALL AND CHALLENGE OF PREACHING TO A

MULTIGENERATIONAL CONGREGATION

Every Sunday, preachers have the blessing and burden of sharing God's Word with His people. They spend time preparing and praying, selecting and studying a passage, striving on a weekly basis to read the original texts and various resources, reflecting on the meanings of words to the original hearers, recalling how God still moves in their lives, and re-establishing a relationship with God. As they interact with God's Word, they begin to craft and draft an outline of thoughts, impressions, and experiences, woven together in a cohesive and comprehensive presentation, that will shape people's biblical worldview and touch their mind, heart and will all with the help of the Holy Spirit. At some point of the sermon development process, each preacher comes to the question, "Who is my target audience?"

Every week, I am challenged by this question as I preach to a multi-generational, multi-cultural, multi-occupational, and multi-community congregation. With approximately 450 Sunday Worship attendees, Kalihi Union Church (also known as KUC) is comprised of approximately 50% that are over 50 years old, 35% that are between the ages of 31 to 50 years old, and 15% that are less than 30 years old. [1] Established in the early 1900s as a church plant, KUC met the needs of at least two generations within its membership. Today, with people living longer, parents taking care of their parents (and sometimes their grandparents), and grandparents parenting their

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[1] These figures are based on KUC's Profile Summary dated 2003.

grandchildren, I minister to at least three to four generations and it is conceivable that I could have as many as five generations under my shepherding within the next few years.

Generationalism has been around since Adam, Eve, Cain, and Abel. The question this thesis will answer is whether "generationalism" is a biblical concept, and if so, how does it impact our preaching to a multi-generational congregation? By understanding "generationalism" and its impact, I will present a model as to how I can effectively preach in Kalihi Union Church's context.

KUC is also a multi-cultural, multi-occupational, and multi-community church. The church is located in a residential and industrial neighborhood and continues to minister to an "aging" population that grew up (and continues to reside) in the neighborhood, to children who have moved out of the neighborhood, and to immigrants that moved into the neighborhood, making our congregation a community and a commuter church.[2] From the time of its inception to the present, we have a vision of uniting different ethnicities in fellowship under Christ's Lordship. The "early church" ministered to the Hawaiian, Chinese, Japanese, and Portuguese populations. Today, we continue the tradition of communicating God's Word to these, as well as Okinawans, Filipinos, Koreans, Samoans, and Caucasians, just to name a few.[3] Cultures and occupational experiences foster unique identities, needs, and experiences. Speaking to such a broad "audience" has me asking a number of questions such as, "Whom do I target? Can I target a group? Which group should I focus on?" Tied into those questions is the inquiry, "Can I really know my audience when their lives cover various events, ethos, and experiences?" One cannot ignore these facets of a multi-generational audience,

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[2] Ibid.
[3] For more information on the history of Kalihi Union Church, see Appendix A.

however, this dissertation will primarily look at the issue of generationalism and its impact on preaching.

We can and are called to effectively preach to the multiple generations within our congregations. Throughout history, people have communicated their thoughts to multi-generational audiences. Leaders, preachers, teachers, as well as those involved in media, find ways to express their concerns, challenges, convictions, and commitments. Our most effective speaker is our Savior Jesus Christ who preached in multi-generational settings, impacting minds, hearts and wills. He commanded the Apostle Peter to feed and tend God's lambs and sheep, those young and mature in the faith (John 21:15-17). Therefore, when we analyze what makes any speech appeal to the heart, mind, and will of various types of people, we must look at the influences of generationalism and understand how people process.

So can one really target an audience? "Targeting" an audience can mean two things. First, we target a particular "group" in the audience, such as the men, women, children/teens, marrieds, singles, and so on. Second, we target an audience in the sense that we understand who we are speaking to, namely knowing the issues a congregation is facing. My conviction is that preachers are called to feed lambs and sheep. Therefore, to target a particular group runs the risk of leaving others in the congregation starving. How does one communicate God's Word to such a great divide? This dissertation will tackle "generationalism" in the following fashion.

First, this dissertation will define "generationalism" by asking the questions, "Is 'generationalism' a biblical concept? If so, how does it impact our effectiveness in preaching to a multigenerational congregation?" Generationalism has existed since

Adam and Eve had children. It is not a new phenomenon but there seems to be a renewed interest in how we bridge the generations, especially in multigenerational churches. Throughout history, generations have connected and clashed and will continue to do so, unless we strive to understand one another. We need to get a handle on what I will refer to as "generationalism," the conditions and principles affecting generations.[4] We also need to understand what we mean by "generations."[5] In chapters two and three, I will attempt to look at various definitions of the term "generations"—examining how they form and function—and their impact on today's preacher.

Second, this dissertation will set forth a case to commit to generationalism. Generationalism is a reality that can be accepted or rejected but cannot be ignored. Once we grasp the meaning of generationalism, we need to go deeper in our commitment to bridge the generations, asking the question, "Do generations need one another?" In the Scriptures and throughout a survey of history, generations have committed their lives in growing together and there seem to be three foci that have been communicated, namely (1) the need to honor God, (2) the understanding of God's truth, and (3) the openness to obey God's Will. By communicating these foci, each generation has blessed the younger with not only teaching life-giving truths but also history, identity, and vision.

Third, this dissertation will look at the challenges of generationalism. Once we comprehend and commit to generationalism, there are the challenges to be met. The need

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[4] Webster defines "-ism" as a suffix added to nouns that denotes "action or practice, state or condition, principles, [or] doctrines." *Webster's Unabridged Dictionary of the English Language.* (New York: Portland House, 1989), 755.

[5] Webster defines "generation" as "(1) the entire body of individuals born and living at about the same time; (2) the term of years, roughly 30 among human beings, accepted as the average period between the birth of parents and the birth of their offspring; (3) A group of individuals most of whom are the same approximate age, having similar ideas, problems, and attitudes; (4) A group of individuals having equal status at the same time; (5) The offspring of a certain parent or couple, considered as a step in natural descent." Webster's Unabridged Dictionary, 590.

to find commonality amidst various events, experiences, expectations, and emotions is vital in strengthening relationships. The need for fostering unity is not only for the sake of families but affects the family of God. The need to forgive unconditionally can heal the brokenness, the barriers, and the boundaries between the age groups. If we don't meet this challenge, we can perpetuate the generation gap. I want to learn how gaps play a part in the church. I will be asking the questions, "What do we mean by 'generation gaps'? In what ways and for what reasons do we compartmentalize the generations within the context of the church? What is the impact of 'generation gaps,' especially the perpetual and potential dangers to identity and unity within the church? How do these consequences of generationalism impact how we preach?" There is a desire of generations to bridge the gap and break down the barriers. By identifying the reasons why generations long to bridge the gap, we may have some insight into preaching effectively to multi-generational congregations.

Fourth, this dissertation will examine the consequences of generationalism. As churches comprehend, commit and take on the challenges of generationalism, we must count the cost. God's desire is for the generations to grow together. But what if generations do not work together? If we disobey, the consequence is judgment that impacts the future. If we obey, the consequence is blessing that also impacts the future. Every action results in a consequence. By seeing and weighing the consequences we can solidify our commitment to generationalism.

Fifth, this dissertation will examine how we connect the generations through preaching. Generationalism is an act where people group themselves, or at least find themselves in a group. There are reasons and parameters that define a "generation."

There are also reasons and parameters that draw generations together. What are those reasons and needs within the generations that push them to interact with other generations? How does each generation view "connection" with the other generations? Are there benefits of "living" within a multigenerational congregation? Does interaction between generations strengthen our identity as a generation and as a church? In what ways are the generations attempting to interact with one another, providing meaningful fellowship? By answering these questions, we can form a philosophy and theology on multigenerational preaching that will enable us to be effective in communicating God's Word. By identifying the benefits and the possible ways of connecting the generations, our preaching will be intentional.

Finally, this dissertation will examine the context of Kalihi Union Church and how preaching feeds lambs and sheep. Each generation is unique, yet similar to one another. Each generation spans events, ethos, and experiences, yet encounters similar emotions during those key points in life. Each generation has its preference of learning styles, yet within each generation, one can find all learning styles expressed. Each generation has "lambs and sheep in the faith," yet every generation has the same heart to "make disciples of all nations" (Matt 28:19) and ages.

Multi-generational ministry is, has been, and will always be a part of the church. I believe that the issue of preaching to a multi-generational audience has had similar challenges throughout history. One might assume that since we live in a "busy world" today and life was much simpler then, it must have been easier to communicate to a multi-generational audience in times past. Using Scripture as our primary source as well

as other sources, this thesis will investigate how multi-generational preaching has been effective, in spite of the challenges preachers face.

Conclusion

The challenge and conviction of effectively preaching to a multi-generational congregation is not a new phenomenon. God's desire is for us to know Him and that none of us should perish. We were created in the image of God, called by Him to be a part of His unified Body. Throughout history, God has touched people's lives regardless of age within the context of multi-generational audiences. After examining the theological and the philosophical issues concerning generationalism, my goal is to present a model as to how I can preach effectively in KUC's multi-generational context. I hope to have a sermon outline/framework that incorporates key components that will aid in communicating effectively God's Word to a multi-generational congregation.

CHAPTER TWO

THE THEOLOGICAL FRAMEWORK OF GENERATIONALISM

There are a number of ways various authors have looked at the definitions of "generations." Some see generations as forming around people or events. Some see generations as decades of time. Some see generations as a life cycle. In this chapter, I will examine whether generationalism is a biblical concept and if so, how it impacts preaching to a multigenerational congregation. I will attempt to define generationalism, identify why people commit to bridging with other generations, observe the challenges that are encountered as generations interact, reflect on the consequences of refusing or neglecting to relate to other generations, and learn how generations unite in order to discover and develop effective ways to preach to a multigenerational congregation.

Comprehending Generationalism

Generationalism is defined as the conditions and principles that affect the generations. Noah Webster defined a "generation" as "(1) A single succession in natural descent, as the children of the same parents; hence, an age; (2) The people of the same period, or living at the same time; (3) Genealogy; a series of children or descendants from the same stock; (4) A family; a race; and (5) Progeny; offspring."[6] These definitions are similar to what we find in the Scriptures. In one case, we find the word *aiŏn* used in a general, non-biblical sense, which means "vital force, lifetime, age, generation, time, and

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[6] *Noah Webster's 1828 Dictionary: The American Dictionary of the English Language.* "generation" [CD-ROM] (Independence, MO: Christian Technologies Inc., 1998).

eternity."[7] In most cases, however, we find more specific definitions of the word "generations" as a particular group.

A Particular Group

There are five ways of defining a generation. First, a generation is defined as a particular group of people who lived during a specific "time" period. In the Old Testament, *dôr* can mean a generation of contemporaries.[8] In the New Testament, *Hēlikía* means "age" in terms of a group growing collectively, a "generation", and a growth in physical size and "maturity" that covers a "span of life."[9]

Each generation is often marked in one of two ways. One is defined by a group of people tied to an individual's life. For instance, the Bible speaks of Noah's generation (Gen 7:1), Joseph's generation (Exod 1:6), Moses' generation (Num 32:13; Deut 1:35; 2:14), David's generation (Acts 13:36), and Jesus' generation (Matt 11:16; 12:41, 42; 23:36; 24:34; Mark 8:12; 13:30; Luke 7:31; 11:30-32, 50-51; 17:25; 21:32). In each of these cases, the individual is a marker of history. It may not be clear whether the generation saw themselves as a part of that individual's generation or identified themselves with that individual. Nonetheless, the individual serves as a sign post of a generation's origin and place in time.

Another way that a specific generation is defined is by a group of people who experience a major event. In the Old Testament, we read of events that defined generations. Noah's generations (i.e., Noah and his children) lived through God's

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[7] Gerhard Kittel & Gerhard Friedrich, eds., Geoffrey W.Bromiley, trans., *Theological Dictionary of the New Testament: Abridged in One Volume* (Grand Rapids, MI: W.B. Eerdmans, 1995, c1985), 31.
[8] R. Laird Harris, ed., Gleason L. Archer & Bruce K. Waltke, assoc. eds., *Theological Wordbook of the Old Testament* (electronic ed.) (Chicago: Moody Press, 1999, c1980), 187.
[9] Kittel, Friedrich, Bromiley, *TDNTA*, 308.

judgment of the flood. Zuck and Bock note that Noah was a righteous man who lived at a time of "an evil generation." Noah chose to follow God and his action saved him and his family from judgment. [10] The tower of Babel was the beginning of generations that developed different cultures and languages. The famine led the generations of Jacob (Israel) to Egypt where his son, Joseph, cared for his kin. The exodus from Egypt created generations that had to trust and obey God or perish in the wilderness. Zuck and Bock also note that God's justice called for a disobedient generation to perish and His grace challenged the younger generation to remain faithful. [11] The conquering of the Promised Land united a generation that had seen division that took place in the wilderness for forty years. Zuck and Bock also state that Moses spoke of God's faithfulness and Israel's unfaithfulness, calling the generations to return to the Lord in obedience or suffer judgment for disobedience. [12] The judges took generations through times of blessing and times of judgment. Zuck, Merrill and Bock observed that prior to the raising up of a judge, Naomi's generation endured hardships, judgment of discipline for their sins against God. [13]

Three kings united the generations under one kingdom. The generations that followed experienced a divided nation and numerous kings who were both righteous and unrighteous. When Assyria and Babylon forced Israel and Judah into exile, generations experienced slavery. When God allowed Israel to return to the land, a generation experienced God's grace in the rebuilding of the walls of Jerusalem and the temple.

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[10] Roy B. Zuck, ed. & Darrell L. Bock, consult. ed. & Dallas Theological Seminary, *A Biblical Theology of the New Testament* (Chicago :Moody Press, 1996, c1994), 450.
[11] Roy B. Zuck, ed., Eugene H. Merrill & Darrell L. Bock, con. ed., *A Biblical Theology of the Old Testament* (Chicago: Moody Press, 1996, c1991), 91.
[12] Zuck, *A Bibical Theology of the Old Testament*, 92.
[13] Zuck, *A Bibical Theology of the Old Testament*, 110.

The birth, the death, and the resurrection of Jesus Christ was, is, and continues to be a pivotal point in history. Not only did generations witness the extent of God's love and will, but this unique event and experience linked past generations with the present generation as well as future generations.

Each generation can be further defined or characterized by an identity. For instance, the broadest descriptions used in Scripture are "this generation" (Jer 2:31; 7:29; Matt 11:16; 12:41, 42; 23:36; 24:34; Mark 8:12; 13:30; Luke 7:31; 11:30-32, 50-51; 17:25; 21:32), "that generation" (Heb 3:10), or the "current generation" (Deut 32:5; 32:20). Within generations, there are contemporaries that are identified as those who seek Him (Ps 24:6) and are upright (Ps 112:2). Conversely, there are generations that are characterized as those who are rebellious (Ps 78:8), wicked (Matt 12:45; Luke 11:29), and corrupt (Acts 2:40).

The Scriptures sometimes combine descriptions of a specific generation, intensifying their identity. Jesus characterized His generation as not just adulterous (Matt 12:39), but also adulterous and sinful (Mark 8:38) and adulterous and wicked (Matt 16:4). The Greek word *geneá* targets a whole group united in sin.[14] They were not just an unbelieving (Mark 9:19) or a perverse (Matt 17:17) generation, but they were both unbelieving and perverse (Luke 9:41). Paul spoke of a crooked and depraved generation in Philippi (Phil 2:15).

What we discover is that each of us belongs to a specific generation of peers. Our generations were, are, and continue to be shaped by key individuals and/or events. Within each generation, there are those that choose to follow the Lord and those that

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[14] Kittel, Friedrich, Bromiley, *TDNTA*, 114.

choose not to follow the Lord. The key event and person that unifies the generations is Jesus Christ through His life, death and resurrection.

A Collection or Succession of Generations

Second, a generation is defined or seen as a collection or succession of generations. Every generation is a separate entity unto itself. Yet, its identity is defined within the framework of history and within the context of a collection of generations. We see in Scripture where the "next generation,"[15] "other generations" (Eph 3:5), "one generation to another" (Ps 145:4), "generation to generation,"[16] "generations to come,"[17] and "generations that follow" (Josh 22:27) engage and encourage generations to co-exist. Scriptures speak of "generations long past" (Deut 32:7), "generations of old" (Isa 51:9), "former generations" (Job 8:8), "generations from the beginning" (Isa 41:4), and "generation of his fathers" (Ps 49:19) to emphasize that the past plays a part in the present. Scriptures speak of "future generations" (Ps 22:30; 102:18) or "later generations" (Deut 29:22) to inform us that the future is tied to the present. Scriptures speak of "every generation" (Esth 9:28), "all generations,"[18] "endless generations" (Ps .49:11; 106:31), "many generations" (Ps 61:6) or just simply "generations" (Isa 61:4; Col 1:26) to remind us that each generation finds identity in our interaction with the other generations.

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[15] Ps 48:13; 71:18; 78:4, 6; 109:13; Joel 1:3
[16] Exod 17:16; Ps 79:13; Isa 34:10, 17; Jer 50:39; Lam 5:19; Dan 4:3, 34; Luke 1:50
[17] Exod 27:21; 29:42; 30:8, 10, 21, 31; 31:12, 16; 40:15; Lev 3:17; 6:18; 7:36; 10:9; 17:7; 21:17; 22:3; 23:14, 21, 31; Num 10:8; 15:14, 15, 21, 23, 38; 18:23; 35:29; Deut 7:9
[18] Ps 33:11; 72:5; 85:5; 89:1, 4; 90:1; 100:5; 102:12, 24; 119:90; 135:13; 145:13; 146:10; Prov 27:24; Isa 13:20; 51:8; 60:15; Joel 3:20; Luke 1:48; Eph 3:21

The collection or succession of generations can be articulated as a number of generations tied together as a group. The Bible points to the third generation (Deut 23:8), the fourth generation (2 Kgs 10:30; 15:12; Job 42:16), and even combining the third and fourth generations (Exod 20:5; 34:7; Num 14:18; Deut 5:9) to express a greater length of time and their identity as a group. We also read where a number of generations, such as "to the tenth generation" (Deut 23:2-3) or "to a thousand generations" (Exod 20:6; Deut 5:10; 1 Chr 16:15; Ps 105:8), express a longer time schedule. In the Book of Matthew, we read of the generations, the history, the genealogy or the succession of generations in Jesus' line, noting "fourteen generations" (Matt 1:17). Long emphasized that a genealogy gives us insight into the identity of a person and helps us recall other key people in the family tree.[19]

The collection and succession of generations indicate that we are not only a part of a generation but our generation plays a role in history. We all belong to a specific generation. Yet, our full identity as a generation is found in our connection with other generations. In order to understand who we are as an individual, as a generation, and as a people, we must not be myopic in looking only to our own generation but we must understand how we are connected to other generations and see how each generation has a role in our history and our identity.

Number of Years

Third, generations are defined by the number of years that pass. In Scripture, we see that generations lasted as long as one hundred years to as little as thirty-five years. For Abraham, we find that a generation spanned a hundred years. In Genesis 15:13, God

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[19] Thomas G. Long, *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress Press, 1989), 31.

said to Abraham, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years." Then in verse 16, God reassures Abraham, "In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure." Assuming that each generation had the same time span, the four generations each had one hundred years within the four hundred year time frame. Gleason Archer numbered Abraham's generation span at one hundred years because that was his age when Isaac was born.[20]

In Psalm 95:10, the writer sings, "For forty years I was angry with that generation; I said, 'They are a people whose hearts go astray, and they have not known my ways.'" Here, a generation spans forty years.

For Moses, the years that encompassed a generation was slightly shorter. In Deuteronomy 1:35, God said, "Not a man of this evil generation shall see the good land I swore to give your forefathers, except Caleb son of Jephunneh. He will see it, and I will give him and his descendants the land he set his feet on, because he followed the LORD wholeheartedly." He continues in verse 36, "Thirty-eight years passed from the time we left Kadesh Barnea until we crossed the Zered Valley. By then, that entire generation of fighting men had perished from the camp, as the LORD had sworn to them." It would seem that God defined Moses' generation as lasting thirty-eight years.

In Job's case, defining the length of a generation is a little more difficult. In Job 42:16, "Job lived a hundred and forty years; [and] he saw his children and their children to the fourth generation." By dividing one hundred and forty years (the total years he lived) by four (for four generations) we have thirty-five years. What complicates this

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[20] Gleason L. Archer, Jr. *A Survey of Old Testament Introduction, 3 ed.* (Chicago: Moody Press, 1998, c1994), 237.

issue is taking into consideration other factors surrounding Job. For instance, commentators suggest Job lived a total of two hundred ten years, being afflicted at age seventy and lived one hundred forty years to see his fourth generation. Do we then take two hundred ten years and divide it by four, yielding fifty-two and a half years? Do we need to consider that Job had seven sons and three daughters (1:2), they died (1:18-19), and received seven more sons and three more daughters (42:13)? If Job's affliction lasted more than a year, would that make each generation last more than thirty-five years? The fact that the Book of Job is dated at 2500 B.C., and predates Abraham and Moses, one might deduce that Job's life span would be longer. Although such a fact is not clearly articulated in Scripture, I would conclude that we take the one hundred forty years and divide it by four, resulting in a generation lasting thirty-five years. I would then take his seventy years of age at the time of his affliction and divide it by two, since we have Job and his children recorded in Job 1, and arrive at thirty-five years for each generation. I realize that Job's parent(s) could have been living during Job 1, which would impact the number of years in a generation. The Scriptures do not record their existence in the narrative and so are not figured into the equation.

The longevity of a generation may have varied in the Scriptures, but it indicates that there is a beginning and an end to a generation. Ecclesiastes reminds us that "generations come... and go but the earth remains forever (1:4). "Even the rich in a generation do not last." (Prov 27:24).

Life Stages

Fourth, generations are defined by "life stages." The life stages, for simplicity, are the grandchild stage, the child stage, the parent stage and the grandparent stage. Each generation marks its beginning with a birth in the family and ends with the birth of the next generation. In the Old Testament, *dôr* or *dōr* means "generation." Harris, Archer and Waltke measured a generation as the following: "from the conception and birth of a man to the conception and birth of his offspring is a *dôr*."[21] In the New Testament, we find the word *sporá,* which means "sowing, seed, generation, progeny, and child."[22] A word close in meaning is *geneá,* which means "birth, descent, progeny, race, and generation."[23]

There are a number of examples seen in Scripture. One biblical example of life stages defining a generation is seen in Genesis where the child, parent, and grandparent are depicted (50:23). In the Book of Judges, it speaks of one generation existing and another generation that arose (2:10). Job "saw his children and their children to the fourth generation" (Job 42:16), the implication being that generations are defined by birth of children and the birth of the children's children. Therefore, especially in Job's case, we not only recognize four generations below us (child, grandchild, great grandchild, and great, great grandchild) but four generations above us (parents, grandparents, great grandparents, and great, great grandparents).

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[21] Harris, Archer, Waltke, *TWOT*, 187.
[22] Kittel, Friedrich, Bromiley, *TDNTA*, 1065.
[23] Kittel, Friedrich, Bromiley, *TDNTA*, 114.

Spiritual Character and Maturity

Fifth, generations are defined by spiritual character and maturity. In Psalm 14:5, we are told about how God is "in the generation of the righteous." We read about those with "clean hands and a pure heart..." a generation that seeks God's face (Ps 24:4, 6). The generation *dôr* can also be characterized as having a rebellious heart. (Ps 79:13)[24]

Defining Generationalism

These definitions of generationalism help us to gain insight into multi-generational preaching. Generationalism means that we all belong to a specific generation shaped by influential people and events that impact our philosophy and/or identity as a person, a generation, and as a people. Generationalism points to the fact that each generation is surrounded by other generations who went before it or are following it. Every generation finds deeper meaning and purpose through its interaction with other generations. Generationalism seems to draw lines between the generations depending on how long a life cycle is between child, parent and grandparent. Every generation has a "life expectancy" and so we cannot neglect other generations and must find ways to strengthen relationships between generations, beginning in our own families... our bonds with our parents, children, grandparents, grandchildren, and siblings.

In today's world, much is made of "generational gaps" and their impact on society, church, and family. The Scriptures see these "gaps" as the various markers that define each generation. These definitions show that we all, by varying degrees of intensity, share common events, experiences, expectations, and emotions regardless of the generation to which we "belong." If we are to effectively preach in a

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[24] Harris, Archer, Waltke, *TWOT*, 187.

multigenerational setting, our preaching should encompass people and events that shape

identity, intimacy and interaction across generational barriers with the purpose of

building bonds while appreciating the importance and uniqueness of each generation.

Committing to Generationalism

Throughout Scripture, there is a desire of generations to bridge the gap and break

down the barriers. Each generation may have events, experiences, expectations and

emotions that may define and divide it from the other generations, but its need and

purpose to interact enables it to gain an identity as a generation, a nation, and a people of

God. Generations feel compelled to instruct the younger generations so that they would

grow in faith (Gen 18:19).[25] God's truths have been handed down through the

generations (Gal 1:14; 2 Thess 2:15)[26] Communication is at the core of a commitment to

generationalism and the development of a generation's identity. There are three

significant communication characteristics.

Communicating the Importance of Knowing God

First, generations communicated the importance of honoring God. God deserves

honor because God is faithful and shows His faithfulness in at least two ways. One way

is that God demonstrates faithfulness in fulfilling His covenants with His people. In the

Old Testament, God established covenants with Noah (Gen 9:12), Abraham (Gen 17:7, 9,

12), and David (Ps 89:4) and kept them until they were fulfilled. Psalm 119 helps us to

remember God's faithfulness (v.90) to keep His promises perpetuating our memory or

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[25] Kittel, Friedrich, Bromiley, *TDNTA*, 754.

[26] Charles Hodge, *Systematic Theology, v.1* (Oak Harbor, WA: Logos Research Systems, Inc.,1997; Originally published 1872), 108.

legacy to future generations (Ps 45:17), to bring the nation of Israel back to the Promised Land (Isa 34:17; Joel 3:20), and that a generation will see signs of the end times and Jesus' return (Matt 24:34; Mark 13:30; Luke 21:32). God remembers His covenant (Ps 105:8), and through Jesus Christ, God establishes His new covenant of salvation with His people.

Another way God demonstrates faithfulness is in His presence and power at all times and in all circumstances. He was there in the times of need (Exod 16:32-33), and times of war (Exod 17:15). God saw Phinehas praying for a disobedient Israel in the wilderness. His righteousness and trust in God is an example shown to all generations (Ps 106:31). Mary is remembered by generations for her willingness to be God's servant (Luke 1:48) and God's faithfulness to His promise. God is present in order that His renown sounds through all generations (Ps 102:12; 135:13), we would recount our praise (Ps 79:13), we would honor Him (Exod 12:42), and we would know Him as the God of all, the only God (Exod 3:15). Zuck, Merrill, and Bock observe that the people remembered God's faithfulness by having monuments and memorials, not only to recall but to recommit themselves to "follow God faithfully in the future."[27]

Generations communicated the importance of honoring God because He is faithful and calls us to be faithful to Him. Wayne Grudem considers this to be God's "immutability with respect to his purposes."[28] This honor is not only for His blessing upon our own generation but also for a blessing to the previous and future generations. As we communicate to one another, we begin to know, honor and worship God and God alone.

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[27] Zuck, Merrill, Bock, *BTOT*, 104.
[28] Wayne A. Grudem, *Systematic Theology : An Introduction to Biblical Doctrine* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; Zondervan, 1994), 164.

Communicating the Impact of God's Truth

Second, generations communicated the impact of God's truth. Truth can be seen in God's unchanging character. God is good and His love endures (Ps 100:5). His timelessness (Ps 102:24; Isa 41:4), righteousness (Isa 51:8), strength (Isa 51:9), and mercy (Luke 1:50) are remembered by the generations. God will endure as our dwelling place (Ps 72:5; 90:1), just as His kingdom and reign endures forever (Ps 145:13; 146:10; Lam 5:19; Dan 4:3, 34). His purposes and plans for all generations do not change (Ps 33:11), especially His gift of sacrifice (Luke 17:25).

Truth was hidden and not made known to generations. God did not reveal certain things to a generation. He did not make known to men in other generations the mystery of Christ (Eph 3:5) which He kept hidden for ages and generations (Col 1:26). Yet, in His wisdom and timing, He revealed Himself so that generations might know Jesus (Eph 3:8-9).

God's truth is ultimately communicated through the Scriptures, which contain various genres such as stories/narratives, songs/poetry, wisdom, prophecy, and letters/epistles. Wilhite and Gibson articulated that the functional purpose of the Word of God is teaching, reproof, correction, and training in righteousness (2 Tim 3:16-17).[29] These modes of communicating truth were used by every generation that followed God, transcending barriers and building relationships.

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[29] Keith Willhite & Scott M. Gibson, *The Big Idea of Biblical Preaching: Connecting the Bible to People* (Grand Rapids, Michigan: Baker Book House, Co., 1998), 130.

Communicating the Intent of God's Will

Third, generations communicated the intent of God's will, namely to love and keep His Commandments (Exod 20:6; Deut 5:10; 7:9). By doing right in His eyes (2 Kgs 10:30; 15:12), by remembering Him with visible signs like "doorframes and gates" (Deut 6:9-10) and tassels (Num 15:38-39), and by loving one another (John 13:34-35), we illustrate and demonstrate our identity as children of God.

Barriers between generations are overcome when each generation commits to bonding and building relationships. Generations strengthened (and will continue to strengthen) ties by communicating God's faithfulness, truth, and will. These three continue to challenge us to grow together as generations.

Challenges of Generationalism

Generationalism and its challenges today are not new issues that have faced the church. Each generation engages in events, experiences, expectations and emotions that may seem unique to them but may be common to all generations. If this is true, there could be common bonds that unite generations, especially when we humble ourselves and seek forgiveness for causing division. By understanding that every generation has a need to be appreciated, heard, and understood, the challenge of generationalism does not need to be seen as one of chaos but one of cohesiveness. We find cohesion by establishing commonality, embracing unity, and extending forgiveness to one another.

Finding Commonality

One of the challenges of generationalism is finding commonality. Generations find common ground in the events, experiences, expectations, and emotions found in every day life. In the book of Genesis, we observe how Abraham's family shared some common struggles. Abraham was called by God to leave Ur and travel to a land God would provide for him (12:1). He would be blessed with a legacy of a nation (12:2), even though it would be many years until his son, Isaac, was born. Sarah was not blessed with a child (16:1; 18:11) and they waited for God's timing; both Abraham and Sarah tried to take God at His word (15:4). Unable to wait, Sarah had Abraham lay with Hagar, a maidservant, in order to have a child named Ishmael (16:1-4). When God eventually gave Abraham and Sarah a son in their old age and they named him Isaac (21:1-2), Sarah favored Isaac over Ishmael. This pattern of favoritism would not end with Abraham's generation but would carry through to the next generation. Nonetheless, Abraham was a man of faith, was tested in his faith, had trusted God to keep His promises, and eventually was known as "a friend of God" (Jas 2:23).

Isaac grew up in the blessing of Abraham's promise from God. Abraham laid down his life by traveling to a new land provided by God. Isaac laid down his life by laying on an altar (Gen 22:11-13). Isaac would later lay down his life, trusting a servant to find him a wife, whose name would be Rebekah (Gen 24). Isaac and Rebekah had twin sons, Esau and Jacob, who from the day of birth were competing with one another (Gen 25). This competition led to favoritism—Isaac loved Esau and Rebekah loved Jacob (Gen 25:28)—and this favoritism would affect the next generation. Isaac may not

have given up material things to pursue God, but he still had to trust God with his future and his family.

Jacob came into the world as a part of God's covenant to his grandfather Abraham. He also was promised a place of authority over his older brother (Gen 25:23). Not trusting in God's promise, Jacob tried to manipulate his future by securing Esau's birthright (Gen 25:29-34) and, at the prompting of his mother, deceived Isaac, posed as Esau, and stole Esau's blessing (Gen 27). This incident has continued to cause a division throughout the generations. Jacob's generations formed the Israelites and Esau's generations formed the Edomites, the two nations spoken of in Genesis 25:23. We observe in this family tree that we need to trust God, we will be tested in our faith, and our actions can have effects that ripple through generations. Their commonality is seen in the events, experiences, expectations, and emotions during their lifetime. The lessons of faithfulness challenged their generation.

Commonality is not only seen in family histories but is also seen in society. In the Book of Judges, the Israelites went through a cycle of events, experiences, expectations, and emotions that, from God's perspective, was meant to bond the generations and their identity as a people under the leadership of God. Bruce Wilkinson outlines this cycle as containing times of sin, servitude, supplication, salvation, and silence.[30] A key verse in Judges is "In those days Israel had no king; everyone did as he saw fit" (21:25). This verse would be Israel's license to sin (3:7, 12; 4:1; 6:1; 10:6; 13:1). Their sin led to a time of suffering and servitude under other nations (3:8, 12-14; 4:2; 6:1; 10:7; 13:1). While under the hand of another nation, the people would cry out to God in

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[30] Bruce H. Wilkinson & Kenneth Boa, *Talk Thru the Bible* (Nashville, Tenn.: Thomas Nelson Publishers, 1983), 61.

supplication (3:9, 15; 4:3; 6:6-7; 10:10, 15). God answered by raising up judges, providing salvation for Israel (3:9, 15, 31; 4:4; 6:11; 10:1, 3; 11:1; 12:8, 11, 13; 13:24).[31] There would be a time of peace, but it would soon result in complacency and sin and the cycle would repeat itself over a number of generations. The events, experiences, expectations, and emotions would be repeated throughout the generations, in which their commonality would shape their identity as a nation.

Commonality can be seen in the succession of leadership. Every leader has events, experiences, expectations, and emotions that other leaders face. In the Old Testament, we read about three kings—Saul, David, and Solomon. All three were anointed by God. All three had experienced victories. All three were expected to rule as God's chosen "ambassadors," having the responsibility as first-borns to lead their generations, a term known as "primogeniture."[32] All three endured emotions over similar circumstances, such as grief, disappointment, fear, and anger. The differences in how they handled their emotions were in direct proportion to their relationship with God. Saul's heart was focused on himself and the world (13:12-13; 15:19-23; 18:7-11; 28:7-20). David's heart was focused on God, known to be a man after God's own heart (1 Sam. 13:14; Acts 13:22). Solomon's heart started with seeking God's wisdom (1 Kgs 3:5-15) but strayed to earthly wealth (1 Kgs 10:14, 23, 26-29; 11:3).

The challenge of generationalism is helping generations to see the common circumstances and outcomes that occur across the generations. The events, experiences, expectations, and emotions are meant to equip individuals and generations in developing

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[31] See Appendix B for the judges and their "reign."
[32] Grudem, *Systematic Theology*, 1252.

their identity in Christ. Throughout life, we are tested in our faith but each generation was there to walk with the other.

Finding Unity

A second challenge associated with generationalism is fostering unity. Unity may not be easy to achieve within the context of family, society, or leadership but it is at the heart and challenge of generationalism.

God desires unity. He gave Judah a unity of mind to follow Him (2 Chr 30:12). Jesus wanted complete unity among the brethren as a testimony of God's love for us (John 17:23). God gives us a spirit of unity as we follow Jesus (Rom 15:5), humble ourselves, being gentle, patient and understanding with others in love (Eph 4:2). Peace that stems from our faith, baptism, and identity in God is the impetus of our unity of the Spirit (Eph 4:3-6). As we set our hearts and minds on Christ (Col 3:1-2), ridding ourselves of "anger, rage, malice, slander, and filthy language from your lips... [and] lying," (Col 3:8-9) clothing ourselves instead with "compassion, kindness, humility, gentleness and patience," (Col 3:12) we become vessels of perfect unity (Col 3:14) between individuals and generations. This echoes David's words: "How good and pleasant it is when brothers live together in unity!" (Ps 133:1) The possibility of reunion or rebellion between the "present" generation and the "older" generation stems from the heart and its willingness or reluctance to unite with others. The Scripture uses the body of Christ to illustrate God's design to join generations together in the church.

In 1 Corinthians 12, Paul lays out the foundation and framework for true unity to occur. God needs to be at the center of the relationship for He is the source (12:4-6) and

the sender (12:7) of spiritual gifts to His people. These gifts are not for the exclusive benefits of individuals but for "the common good" (12:7). The primary use of gifts is meant as a safeguard against self-edification. We may have different gifts engaged in different events (12:8-10) but we are to use our gifts in concert with all the other gifts as one "body" in Christ Jesus (12:12-30). No gift is superior or inferior (12:14-26), rather we serve one another in love (12:31b-13:3) fostering mutual interdependence and fellowship to strengthen relationships and our resolve in God's purposes. Along with 1 Corinthians 12, Romans 12 and Ephesians 4 list various spiritual gifts, but every gift is for the equipping of Christ's Body.

Forgiving Unconditionally

A final challenge of generationalism is forgiving unconditionally. Every generation has events, experiences, expectations, and emotions that cause rejoicing and regret, clarity and complication, gratitude and guilt. Generations are healthy as they learn and live to forgive one another.

Forgiveness is a part of healthy relationships stemming from our relationship with God. It is our own events, experiences, expectations, and emotions during our times of forgiveness with God that inform and inspire us to forgive others. After Jesus taught His disciples to pray, He said, "For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins." (Matt 6:14-15) He also said, "And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins." (Mark 11:25) Prayer awakens our awareness of times of

need and nourishment. The act serves as our opportunity to not only understand the mind of Christ but the heart and will of Christ—as His people, we share commonality so that unity is achieved through the exercise of forgiveness extended both to one another and experienced through God's grace. Generational events, experiences, expectations, and emotions that transcend barriers can only be healed if generations will forgive one another.

Every generation comes to a place of wrestling with the way things were done in the past and a desire to do something different. Every generation arrives at a point where there is an acceptance of the past and a willingness to walk with the next generation through something new. The Apostle Paul challenges us to "Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity." (Col 3:13-14) We can forgive one another as we follow Jesus Christ together.

Consequences of Generationalism

Generationalism requires generations to communicate intentionally and come along side one another. Choosing or refusing to bond yields positive or negative results, effects, and end results. Whatever actions that generations commit to doing bring consequences that affect that particular generation and possibly other generations as well.

Consequences of Judgment

One consequence as a result of generationalism is judgment. Judgment could be on the immediate generation for various reasons. When a generation did not teach the next generation about the Lord, they did evil in His eyes, and God judged that particular generation (Judg 2:10). Zuck, Merrill, and Bock remind us that if we do not pass on knowledge of the actions of God, the next generation will forget His ways and His words in the past, bringing God's judgment.[33]

The generation living at the time of Jesus' earthly life was ashamed of Him (Mark 8:38) and asked for miraculous signs (Matt 12:39-45; 16:4; Mark 8:12), bringing judgment on themselves. These generations were warned, yet they did not obey, they rejected and abandoned God (Jer 7:29), and were condemned (Matt 12:41-42; Luke 11:30-32) and "blotted out from the next generation" (Ps 109:13). Their disobedience excluded them in some cases from fellowship with the assembly (Deut 23:2, 3) and in other cases caused them to wander in the wilderness (Num 32:13) or prevented them from inhabiting land (Isa 13:20; 34:10; Jer 50:39) and they lived instead in ruined cities (Isa 61:4). Our disobedience may impact our identity as God's children (Deut 32:5, 20).

Lawrence O. Richards comments on the consequences based on Israel's ability to follow the Lord:

> God, who had acted in history past to rescue His people from Egyptian bondage, to bring them into the Promised Land, to judge them when they sinned, and to preserve generations that trusted in Him, must surely act again. Surely God would keep His ancient promises. He would send the Deliverer, the Descendant promised to David, who would not only restore

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[33] Zuck, Merrill, Bock, *BTOT*, 107.

Israel's ancient glory, but would restore all her people to a vibrant and holy relationship with Israel's God.[34]

A generation's action may impact the future generations. When generations did not love Him and keep His commandments, future generations suffered (Exod 20:5; Deut 5:9); wickedness, rebellion and sin plagued those generations (Exod 34:7; Num 14:18), and their faithlessness characterized that generation (Deut 1:35; 2:14).

When we don't teach and disciple the next generation, there is a price to be paid. In the Book of Genesis, there is an implication that Adam taught Cain and Abel how to worship the Lord. However, Adam was not present in disciplining and correcting Cain who was on his way to destructive behavior (Gen 4:13-16). In Genesis 9, after Noah's family saw God's deliverance, the younger generation fell into sin resulting in a curse on Ham (Gen 9:18-27). In 1 Samuel, Eli the priest had "wicked sons" who "had no regard for the Lord" (2:12). They ate the food set apart for the Lord, slept with women, and Eli was aware of the offense and confronted them (2:22-25). They refused to listen, brought a curse on themselves and their family (2:27-36), and eventually died for their disobedience (4:11). In 2 Samuel 13, we read of David's son Amnon, who loved his half sister Tamar, deceived people with his illness and ended up raping Tamar. Absalom was Tamar's brother and filled with anger, he waited to avenge his sister's honor. David knew of the incident but did nothing. Two years later, Absalom killed Amnon. Later, Absalom and David would be at odds, causing David to leave Jerusalem (2 Sam. 15), and finally resulting in Absalom's death (2 Sam. 18). As generations found themselves under God's judgment, they found that their actions led to long-term consequences and had one

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[34] Lawrence O. Richards, "The World of the Old Testament" *The Bible Reader's Companion*, Includes index [CD-ROM] (Wheaton, Ill.: Victor Books, 1991); available from *Libronix Digital Library System*, 2.1c (Libronix Corp., 2000-2004), Gen1:1.

generation asking, "Will you prolong your anger through all generations?" (Ps 85:5). It is by God's grace and mercy that generations do not have to stay under God's judgment. Grudem points to God's grace in Romans 3:25-26 and comments, "God had not simply forgiven sin and forgotten about the punishment in generations past. He had forgiven sins and stored up his righteous anger against those sins. But at the cross the fury of all that stored-up wrath against sin was unleashed against God's own Son."[35]

Consequences of Blessings

A second consequence of generationalism is blessings. When generations have chosen to communicate and teach obedience, the results have been that generations flourish. God's command to "honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod 20:15) is a blessing that extends beyond the time of an individual. The commandment was given to bless Israel, as God's people lived in covenant with God. Deuteronomy 6:1-9 called the Israelites to know and love the One and only God and to teach constantly this truth to the younger generation through various modes. The blessings would be long life (6:2) and that it would go well in the Promised Land (6:3).

The transmission of the blessing was tied to the act of teaching the next generation. In the book of Proverbs, Solomon emphasized to his sons the need for wisdom and discipline to live godly lives (Prov 1:2-9). In Job 8:8-9, Bildad said, "Ask the former generations and find out what their fathers learned, for we were born only yesterday and know nothing, and our days on earth are but a shadow." Bildad was misguided in his assessment of Job, but his statement welcomed wisdom or experience of

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[35] Grudem, *Systematic Theology*, 575.

the past to gain insight for the present. In the book of Psalms, we are challenged to teach future generations about the Lord (Ps 22:30; 48:13; 71:18; 78:4, 6; 145:4). Numbers 15:14-15 extends that teaching to include the Gentiles (other nationalities) in God's truth. As a generation was faithful to teach (Joel 1:3) and the younger generations encouraged to observe the older generation (Deut 32:7), its teaching would result in the generations singing of God's love and faithfulness (Ps 89:1) and praising the Lord (Ps 102:18). Grudem reminds us of God's promises and how he will "be God to [us] and to [our] descendants after [us]."[36] The blessing is ultimately realized when generations would give Him glory (Eph 3:21).

Connecting the Generations

The greatest challenge of generationalism is bridging and uniting the generations. One key area of church life that unites generations is the area of worship. Throughout the Scriptures and history and within the experience of present day churches, worship is the one environment where generations gather together in one place, with one focus, in one voice, ascribing worth to our most awesome God. Music can connect us as a church, but it can also divide us as generations. Prayer can connect us as a church, but it can also divide us as generations. The one ministry within the context of worship that has united hearts, minds, and wills of multiple generations is preaching—the act of messengers communicating God's Word clearly and effectively in order that the generations will know and follow God. Clear and effective preaching encompasses three aspects: the preacher's philosophy, the preacher's plan, and the preacher's practicality.

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[36] Grudem, *Systematic Theology*, 520.

The Preacher's Philosophy

We read in Scripture that clear and effective preachers have a philosophy of preaching. Their main goal is to make disciples, evidenced through the act of baptism (Matt 28:19; Acts 8:12). In order to assist in moving the will of an individual to follow God, preachers encourage and entreat with people, engaging their hearts and minds so that they can enter into God's presence. In Isaiah, the prophet was sent

> to preach good news to the poor... to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the LORD's favor and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion— to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair... [for] they will be called oaks of righteousness, a planting of the LORD for the display of his splendor. (Isa 61:1-3)

In Ezra, Haggai's preaching contributed to the successful building of the temple of the elders (Ezra 6:14). In Acts 20:20, Paul stated that he didn't hesitate to preach helpful truths "publicly and from house to house." God's Word should encourage the flock.

Encouragement came through the convictions of various preachers. Preaching is motivated by a pure heart to share (Phil 1:15-18). It is driven by the Holy Spirit (1 Pet 1:12), and God's wisdom (1 Cor 1:17), enabling the preacher to be "devoted to preaching" (1 Tim 4:13) at any moment (2 Tim 4:2), to walk through opportunities to preach (2 Cor 2:12), and to build up faith in the hearers of the Word (Heb 4:2). Faith is built not only through calling forth action from the congregation but through a living out of the message in the preacher's own life. God's Word must be evident in the preacher's life. Not only were the Apostles (Mark 3:14), Elders (1 Tim 5:17), pastors/teachers

(Eph 4:11) and other individuals called to communicate God's Word fearlessly

(Acts 9:27) and in the power of the Spirit (Rom 2:4-5), but they needed to demonstrate

God's Word in action. Jesus gave a warning not to imitate the teachers of the law and the

Pharisees (Matt 23:2-3). Instead, we are to "be imitators of God" (Eph 5:1), "imitators of

God's churches" (1 Thess 2:13), and imitators of those that shared the Gospel as well as

the author of the Gospel, the Lord Himself (1 Thess 1:6). We see this evident in the

Apostle Paul's testimony; where once he tried to destroy the Christian faith, he preached

and lived the faith (Gal 1:23). The Book of Hebrews reminds us to imitate those who are

faithful and patient (6:12), especially following the examples of those leaders who

declared the Word of God and showed evidence in the way they lived for God (13:7).

We are to imitate good (3 John 11), not just being listeners of the Word but living out

what it says (Jas 1:22) in a manner that will not disqualify us for the prize (1 Cor 9:27).

Preachers preach out of a freedom to speak. Not competing with one another

(Phil 1:15-18), they receive their wages from preaching (1 Cor 9:14) for a workman is

deserving of his wages (Lev. 19:13; Deut 24:15; Matt 10:10; Luke 10:7; 1 Tim 5:18). At

the same time, they are compelled to preach (1 Cor 9:16-18) "free of charge"

(2 Cor 11:17) so as not to be a burden (1 Thess 2:9). Their heart is to engage in their

passion to preach, unleashing their gift rather than preaching out of the obligation or the

"need" to preach in order to meet their own physical and emotional needs. The Apostles

set the heart, mind and will of the preacher's character in that we have been given "the

Holy Spirit to recall accurately the words and deeds of Jesus and to interpret them rightly

for subsequent generations."[37] The preacher's overall desire should be to reach people of all generations with God's Word (Rom 10:14-15).

The Preacher's Plan

Clear and effective preachers have a plan, namely to preach God's Word (Mark 2;2; Acts 8:4; 14:24-25; 15:35-36; 16:6; 17:13). There are four main topics preached in the Scripture. The first topic preached in the Bible is our Savior and Lord Jesus. Paul preached Christ Jesus (Rom 1:9-10; Phil 1:15-18) as the Son of God (Acts 9:20; 2 Cor 4:5), the Christ (Acts 18:5), the crucified (1 Cor 1:22-24), and risen, ascended Savior who "was preached among the nations, was believed on in the world, was taken up in glory" (1 Tim 3:16). Others in the Bible preached Christ and Christ alone, for there was judgment upon those that preached a false Jesus (2 Cor 11:4), a false Gospel (Gal 1:8-9), disobedience (Heb 4:6) or rebellion against God (Deut 13:5; Jer 28:16-17; 29:32; Ezek 20:45-46; 21:1-3; Jonah 1:1-2). Preaching in the early church testified that Jesus is the "judge of the living and the dead" (Acts 10:42) and mediator (1 Tim 2:5; Heb 8:6; 9:15; 12:24) demonstrating His position in our lives and the good news of peace (Eph 2:17). Zuck and Bock share that in essence, "the truth was to be held onto personally (1 Tim 3:9), guarded carefully (6:20; 2 Tim 1:4), preached boldly (1 Tim 4:11–13; 2 Tim 4:2), and entrusted to others faithfully (2 Tim 2:2). Such actions assumed that the Gospel message would be preserved and protected for future generations in the church."[38]

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[37] Grudem, *Systematic Theology*, 60.

[38] Roy B. Zuck, ed., Darrell L. Bock, ed., and Dallas Theological Seminary. *A Biblical Theology of the New Testament*. (Chicago: Moody Press, 1996, c1994), 366.

The second topic preached in the Bible is God's Kingdom (Matt 4:23; 9:35). The Kingdom of God is near (Matt 10:5-10) and this truth is meant for the whole world to hear. Much like the woman who anointed Jesus with perfume (Matt 26:13; Mark 14:9), or Moses who was "preached in every city from the earliest times and is read in the synagogues on every Sabbath" (Acts 15:21), the reality of the kingdom was preached as testimony for all time (Matt 24:14). Paul preached about the kingdom (Acts 20:25; 28:31), and the faith (Gal 1:23), so that people would respond to the message and follow Christ.

A third topic preached in the Bible is repentance. John the Baptist preached repentance and baptism (Luke 3:18; Acts 10:37; 13:24), pointing to the kingdom of heaven (Matt 3:1-2), and the forgiveness of sins (Mark 1:4; Luke 3:3). Jesus called for repentance, pointing to the kingdom of heaven (Matt 4:17), and His suffering and rising from the grave (Luke 24:47). The disciples and Apostles preached repentance (Mark 6:12) while Paul went deeper in describing the end result of repenting: "that they should repent and turn to God and prove their repentance by their deeds" (Acts 26:20). Jesus spoke of judgment and condemnation if people did not repent (Matt 12:41; Luke 11:32). He also offered hope. God's enduring Word saves those who believe (1 Cor 1:21), has power to purify, and enables us to obey His truth so that we can radiate deep love for one another (1 Pet 1:22-25). Just as Ninevah repented, Jesus said that that generation could judge and condemn His generation (Matt 12:41).

A fourth topic preached in the Bible is the Good News or the Gospel. There are ninety-six occurrences found in Scripture declaring:

> Christ died for our sins according to the Scriptures, that he was buried,
> that he was raised on the third day according to the Scriptures, and that he

appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me [Paul] also, as to one abnormally born (1 Cor 15:3-8).

This Gospel of Jesus and His resurrection is our foundation for faith and our reason to repent.

The Gospel is meant to be shared with everyone, everywhere, and at every moment. Paul reminded us that the Word is meant for all people to know and follow Jesus (Gal 1:11-17). The Gospel is meant for the Jews as well as the Gentiles (Gal 2:2, 7). The Good News is for the poor (Matt 11:5; Luke 4:18; 7:22) and to those learning in the temple (Luke 20:1). It is to be preached in every town (Matt 11:1; Luke 4:43; Acts 15:21), every village (Mark 1:38-39; Luke 9:6), everywhere (Matt 28:19) until the Good News is "preached to all nations" (Mark 13:10; 14:9; Acts 16:10), and "to all creation" (Mark 16:15). Even when the vastness and mystery of God was not easily comprehended (Eph 3:8-9), it was the God-given Word that illuminated the generations (Titus 1:1-4).

In summary, committing to generationalism requires us to communicate the importance of God, the impact of His truth, and the intent of His will. The challenges of generationalism consist of the call to finding commonality, unity, and forgiving unconditionally. If the challenges are not met, the consequences of generationalism are judgment. As we connect the generations through the preacher's development of his or her philosophy and plan, we are then able to see generationalism's impact on preaching.

Generationalism's Impact on Preaching

As I wrestle with the impact and importance of generationalism, I keep coming back to the challenge Jesus gave to Peter in John 21:15-17:

> When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "You know that I love you." Jesus said, "Feed my lambs." Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

Multigenerational preaching requires a total commitment where we love God with all our heart, soul, mind, and strength and love people who are at different spiritual maturity levels. Peter denied Jesus three times. After the death and resurrection of Jesus, Peter went back to his previous occupation of fishing. One morning on the bank of the Tiberius Sea, Jesus called out to His disciples, and Peter, recognizing Him, swam into shore. Jesus asked Peter if he had a godly love (agape) for Him, a greater love for Jesus than for the life of fishing, the life of the familiar, or the love for these disciples. Peter's response was that he loved with a brotherly (phileo) love, characterized by friendship and fondness. Even without a total love, Jesus charged Peter to feed His lambs even though he disobeyed and denied the Lord in the past. As Jesus' undershepherd, Peter was entrusted with the care of the flock (1 Pet 5:1-4), called to constantly feed the lambs, those young in the faith, by teaching the Word (2 Tim 4:2) and obeying the commission (Acts 1–13).

Jesus was not only concerned about those "young" in the faith but also with those "mature" in the faith. Jesus asked a second time if Peter truly loved Him with a total

love, a godly love, a love above all else (agape). Peter said, "Yes, Lord, you know that I love (phileo) you." Jesus answered, "Take care of my sheep." Peter was given total guardianship over not just lambs (those young in the faith), but also over sheep (those mature in the faith).

Jesus charged Peter not only to care for the flock but to feed the flock. A third time, Jesus asked if Peter loved Him. This time, Jesus used the same word for love (phileo) as Peter used in the previous two inquiries. Grieved at the repetition of the question, Peter qualified his love for Jesus that "above all things… I love you." "Phileo" is a love that communicates a level lower than total commitment. It seemed the grief was over Jesus' questioning Peter's level and dedication of love. Despite a lack of total commitment to loving Jesus, Peter was charged to feed the sheep. His commission was not just oversight but feeding the total flock. Peter's final confession and the intensity found in his words "you know all things" and "you know that I love you" express his total, renewed commitment and loyalty to his new occupation as a "fisher of men" (Matt 4:19; Mark 1:17).

Conclusion

When we look at the theological aspects of generationalism, we are challenged to reach every generation for Christ. Whether generations span a time frame or revolve around a person or event, we need to reach every man, woman and child with God's Word so that His Good News or truth can be passed on to the next generation. Articulating God's truth to the next generation helps bridge the generation gaps. Commitment to generationalism is found in acts of honoring God out of our knowledge

of Him, communicating His truth due to its impact on our hearts, and teaching His Commandments and His Commission, demonstrated by our obedience and will. There will be challenges of commonality, unity, and forgiveness, but as we strive for bonding and building relationships, we can foster understanding, humility, and family. Our actions today may affect tomorrow, but by God's grace He can restore and bless a generation as we obey Him and teach the next generation to do the same. As we make disciples, preaching the Word of God and emphasizing God's Kingdom, repentance, and the Gospel, we can feed God's lambs and sheep, nurturing them to maturity, joining generations together, and illustrating to the world that we are Jesus' disciples.

CHAPTER THREE

THE LITERATURE SURVEY CONCERNING GENERATIONALISM

There are a number of ways various authors have looked at the definitions of

"generations." They have also examined the commitment generations have in

communicating to one another in spite of the challenges of finding commonality,

fostering unity, and forgiving unconditionally. Consequences do occur which encourage

generations to interconnect and improve dialogue and diplomacy. In this chapter, I will

review literature that will aid in comprehending generationalism, and the reasons why

generations are committed to communicating with one another, the challenges of

generationalism, and the consequences of generationalism to suggest how we can be

effective in preaching to a multigenerational congregation so that we can feed God's

lambs and sheep. My goal is to see if generationalism is biblical and if so, how it impacts

preaching to a multigenerational congregation.

Comprehending Generationalism

A "generation" is a group of people that is fashioned by a number of variables.

Gary McIntosh wrote a succinct definition of "generation" observing that "a generation is

a group of people who are connected by their place in time with common boundaries and

a common character."[39] William Strauss and Irving Howe suggested that generations

have a common time period, a common pool of events, a common set of ideologies and

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[39] Gary L. McIntosh, *Three Generations: Riding the Waves of Change in Your Church* (Grand Rapids, Mich.: F.H. Revell, 1995), 30.

actions, and a common identity as a generation.[40] Carroll and Roof see a generation as a

group of people who are born at the same time period and tied together by common social

experiences.[41] Every generation is comprised of individuals who make up a group

marked by distinct boundaries of time, events, and experiences that can form their

identity in relationship to other generations.

Complications of Generationalism

Complications exist in an attempt to define generationalism. Jackson Carroll and

Wade Roof articulate that the usual methods of defining generations from events,

demographic trends, or identity is subjective and without clear beginnings and ends.[42] I

have noticed that the difficulty is compounded by people electing to marry and have

children later in life than some of those in their generation. Also, rapid changes in our

lifestyle due to technology, which has a one or two-year life cycle, force generations to

navigate through the changes without much time to grow into these changes deliberately

and decisively. Although Carroll and Roof suggest that there is subjectivity about

generationalism, we must define clear "parameters" in order to have a framework to

examine generationalism.

Generationalism as Family or Kinship

When it comes to comprehending generationalism, one book has articulated the

various definitions of generations. Hilborn and Bird identify as many as nine definitions

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[40] K. Mannheim, "The Problem of Generations" In P. Kecskemeti, ed., *Essays on the Sociology of Knowledge* (New York: Oxford University Press, 1952), 304.

[41] Jackson W. Carroll & Wade C. Roof, *Bridging Divided Worlds: Generational Cultures in Congregations* (San Francisco: Jossey-Bass, 2002), 5.

[42] Carroll & Roof, *Bridging Divided Worlds*, 3.

or descriptions of "generations." First, generationalism is "genealogical," defined by family or kinship.[43] Key people or families serve as markers for the various generations. Hilborn and Bird raised a question whether generationalism addressed "generations" or identified "cohorts,"[44] people who are associated with one another because of certain personalities that "define" a generation. Common "heroes" are found for the various generations in high profile people such as presidents, government officials, entertainers, or athletes. Where some generations have identified "heroes," others within those generations may not acknowledge and associate themselves with the "heroes" identified with their generation. Regardless of who is chosen to "represent" a generation, usually that person is well known by not only a particular generation but by other generations as well.

Generationalism as Birth Year or Period

Second, generationalism is "natal," defined by a person's birth year or birth period.[45] The birth of a person serves as a marker for the various generations. When one is born, those born during the same time period are a part of a generation. When those children grow up and have their own children, their children form a new generation. When their children have children, their children form a third generation. Hilborn and Bird questioned whether the term "life course" is more accurate to say than the term "life cycle."[46] That is to say, we all move through a "life cycle" which takes us from childhood to adulthood. We all have similar experiences at various ages and stages in

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[43] David Hilborn & Matt Bird, *God and the Generations: Youth, Age and the Church Today* (Carlisle, UK: Paternoster Press, 2002), 14.
[44] Hilborn & Bird, *God and the Generations*, 33.
[45] Hilborn & Bird, *God and the Generation*, 17.
[46] Hilborn & Bird, *God and the Generations*, 36.

life. I think both terms are synonymous and what needs to be emphasized is that all of us

are born into a generation based on our birth date, all of us grow into maturity with our

peers or cohorts, and all of us have an opportunity to "give birth" to another generation.

One interesting discovery in defining natal generationalism is found in the term

"Sandwich" generation. It defines those that "find themselves in the position of

providing for their children and aging parents,"[47] sandwiched between two generations.

As people are growing older and living longer, more individuals will begin making up

this new generation.

Generationalism as Time Span

Third, generationalism is "periodical," defined by a time span.[48] One can define

periodical generations in a few ways. The most common way we see periodical

generations are in terms such as Builders, Boomers, Busters and others. Howe and

Strauss, who are often credited as the "originators" of the terms "Builders, Boomers, and

Busters," use a "two-decade phase of life," beginning with Youth (0-21), Rising

Adulthood (22-43), Midlife (44-65), and ending with Elderhood (66-87).[49] Time span is

not necessarily measured in a set number of years but is determined by segments of time.

From the literature available, we have five generations: The Seniors (1924 and earlier),

the Builders (1925-1945), the Boomers (1946 to 1964), the Busters (1965 to 1980), and

the "Unknowns"[50] (1981 to the present).[51]

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[47] "Strategies For the Sandwich Generation" *T. Rowe Price Investor: Insightful Strategies For Informed Investors* (June 2007): 17.

[48] Hilborn & Bird, *God and the Generations*, 17.

[49] Hilborn & Bird, *God and the Generations*, 76-77.

[50] I used the term "Unknowns" for two reasons. The first is that this "generation" has many names such as the Blasters, the Millennials, and Generation X. The second is that this "generation" feels like they are searching for an identity and it is unknown to them and unknown to the other generations.

Not only do we see the demarcations of the different generations but various authors have divided up the different generations into smaller categories to better understand, target, and address the unique characteristics within a generation, especially within institutions, such as schools and churches. Koehler uses the following delineations of generations, namely children (birth to sixth grade), youth (seventh to twelve grade), young adults (high school graduation to age 30), middle adults (ages 30-65), and older adults (ages 65 and older).[52] The Joint Educational Development publishers use six categories that, similarly, divide people by their ages: younger children (pre-readers), older children (readers to junior high), youth (junior to senior highs), young adults (ages 18-30), middle adults (ages 30-55), and older adults (ages 55 and up).[53] The publishing company for the United Methodists has similar categories: children (birth through sixth grade, generally), youth (roughly seventh through twelfth grades), young adults (high school graduation till about age 30), middle adults (roughly 30-35 to 65 or retirement), older adults (beyond age 65).[54] These categories aid curriculum developers in targeting age-specific groups, taking into consideration learning styles and comprehension abilities in an attempt to address the needs of the various ages. I am not convinced that these delineations of generations hold credibility. There are times where environment and ability, not necessarily age, determine the rate in which people learn and develop. People learn differently using their mind, ears, hands, mouth, and senses, which can develop at different rates but not necessarily due to the aging process.

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[51] For a complete comparison of the different generations, see Appendix C.

[52] George E. Koehler, *Learning Together: A Guide for Intergenerational Education in the Church* (Nashville: Discipleship Resources, Division of Education, Board of Discipleship, United Methodist Church, 1977), 8.

[53] Marguerite R. Beissert, *Intergenerational Manual for Christian Education: Shared Approaches* (New York : [Published for] Christian Education, Shared Approaches [by] United Church Press, 1977), 7.

[54] Koehler, *Learning Together*, 8.

There are a few ways we think of learning. First, we often think of learning styles or "the way (or style) a person most easily learns and processes new information of skill."[55] Keefe has four categories, namely Cognitive, Affective, Psychological, and Multidimensional.[56] Dunn and Dunn identify five categories that affect learning: Environmental, Emotional, Sociological, Physical, and Psychological.[57] Kolb suggests people learn in the Concrete or Abstract and Active or Reflective and are seen as Divergers, Assimilators, Convergers, and Accommodators.[58] Each of these styles can be seen in every generation. What is missing is the spiritual dimension of learning empowered by the Holy Spirit to give revelation and wisdom.

Second, some authors look at learning modalities. Dunn and Dunn contend that there are four elements that could further affect learning: Sound, Light, Design, and Temperament.[59] LeFever concurs suggesting that Motivation, Persistence, Responsibility, and Structure affect learning.[60] Duffy observes three learning modalities in which we employ auditory (hearing), visual (seeing), or kinesthetic (feeling or experiencing with one's body) skills.[61]

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[55] Cathy Duffy, *100 Top Picks for Homeschool Curriculum: Choosing the Right Curriculum and Approach for Your Child's Learning Style* (Nashville, TN.: Broadman & Holman Publishers, 2005), 38.

[56] J. W. Keefe, "Assessing Student Learning Styles: An Overview" In *Student Learning Styles and Brain Behavior* (Reston, VA.: National Association of Secondary School Principals, 1983). In Klaus Issler & Ronald Habermas, *How We Learn: A Christian Teacher's Guide to Educational Psychology* (Grand Rapids, Mich.: Baker Books, 1994), 117-118.

[57] Rita Dunn & Kenneth Dunn, *Teaching Students Through Their Individual Learning Styles: A Practical Approach* (Reston, VA.: Reston Publishing, 1978). In Issler & Habermas, *How We Learn*, 118.

[58] David Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, N.J.: Prentice-Hall, 1984). In Issler & Habermas, *How We Learn*, 118.

[59] Robert E. Clark, ed., et al., Christian Education: Foundations for the Future (Chicago: Moody Press, 1991), 336.

[60] Marlene LeFever, "Understanding Learning Styles" In Clark, Christian Education, 337.

[61] Duffy, *100 Top Picks for Homeschool Curriculum*, 38.

Third, Duffy creatively identifies four learning (and teaching) styles both children and adults display.[62] "Wiggly Willy" learns through play and creativity. "Perfect Paula" learns through routine and organized tasks. "Competent Carl" is analytical and an independent learner. "Sociable Sue" learns best in groups and interaction with others. Duffy contends that "these are the labels [she uses] to help [us] remember each style, but that doesn't mean that only males can have a Wiggly Willy style or that Perfect Paulas are exclusively female."[63] What is important to contemplate is that we all have a learning style and a teaching style. If we are to reach different styles of learners, we must look at our own style of learning and teaching, implementing modes that will touch the mind, heart, and will of the multigenerational congregation.

Fourth, Ford writes of six learning levels.[64] The first level is knowledge of facts through memorization and recall. The second level is comprehension demonstrated through expressing and interpreting ideas in new and personal ways. The third level is application, taking what we learn and using it in current situations. Most of current Bible curriculum stops at this level. The next three levels take the learner deeper in his/her understanding and learning process. The fourth level is analysis, breaking the information into parts that help the learner see the big picture (i.e., outlining a book) or predicting outcomes based on the information presented. The fifth level is synthesis where we take the parts and put them back together to form something new. The sixth and final level is evaluation, enabling the learner to "judge the value of something based

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[62] Duffy, *100 Top Picks for Homeschool Curriculum*, 40-41.
[63] Duffy, *100 Top Picks for Homeschool Curriculum*, 40.
[64] LeRoy Ford, *Design for Teaching and Training: A Self-Study Guide to Lesson Planning* (Nashville, TN.: Broadman Press, 1978), 85-103.

on certain standards."[65] It isn't enough to just consider people's learning styles but we must incorporate an understanding of learning levels. Many will stop at the level of applying God's Word. However, we may not be equipping our congregation to properly evaluating the information that enters their minds and hearts. By helping God's people analyze and synthesize the truths articulated by our world using God's Word, we will enable them to develop a Biblical Worldview.

Some authors expand and elaborate the differences within adulthood, which could impact how one learns. Gail Sheehy catalogues stages of growth in adults beginning with the "pulling up roots" (age 18 on), the "trying twenties" (mid-20's), the "catch-30" (ages 28-32), the "rooting and extending" (mid-30's), the "deadline decade" (ages 35-45), and the "renewal/resignation" stage (mid-40's).[66] Daniel Levinson identified a number of transitions adult males go through every ten years beginning at age 30 to age 60.[67] One might argue that by dissecting the generations into smaller components, we are not talking about a "generation" but a "life stage." Yet, if we continue to compartmentalize and teach to a particular group, that group establishes a philosophy, methodology, and ideology through the curriculum, forming and affecting the identities of generations through the environment and principles taught within that "natal" generation.

The difficulty in compartmentalizing people, especially in families, churches and other institutions, is that it contributes to perpetuating generation gaps Compartmentalizing assumes a philosophy that in order to grow and mature as an individual and a generation, we need to be in homogenous groups with similar

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[65] Ford, *Design for Teaching and Training*, 100.
[66] James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community* (Birmingham, Ala.: Religious Education Press, 1988), 121-123.
[67] White, *Intergenerational Religious Education*, 123.

experiences and common ideologies. There is an assumption that each generation

contains enough wisdom to grow and exist without other generations. This kind of

thinking is not healthy. The best approach is to foster cross-generational activities that

create bridges between the ages.

One final way we see periodical generations is in terms of our development.

James White outlined a number of individuals who identified "stages" of development.

White cites Jean Piaget's understandings of cognitive development. For Piaget, people

begin in the Sensorimotor stage (discovering and developing our senses from birth to age

2), and progress through the Preoperational stage (using intuitive thought and reactions

from age 2 to 7), the Operational stage (beginning to think in series of events and think in

reverse steps from ages 5 to 8), and finally, the Formal Operation stage (where abstract

thinking is developing from age 11 on).[68] David Elkind qualifies cognitive growth saying

that "mental growth is clearly determined by three major sets of factors: maturation,

physical experience, and social experience. ... [A] fourth factor, equilibration, [is the]

overriding factor that determines the mode of interaction of the other three."[69] Through

the processes of adaptation, assimilation, and accommodation, we grow cognitively.[70]

Erik Erikson grouped ages based on the progression of various tasks, problems,

and outcomes using the following as his benchmarks: Basic Trust (age 1), Autonomy

(ages 2-3), Initiative (ages 4-6), Industry (ages 7-11), Identity (ages 12-20),

Intimacy (ages 21-32), Generativity (ages 33-55), and Ego Integrity (ages 55 on).[71]

Lawrence Kohlberg grouped ages based on their moral development and identified the

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[68] White, *Intergenerational Religious Education*, 106-107.
[69] David Elkind, "Editor's Introduction," *Piaget, Six Studies*, p.xiii.
[70] White, *Intergenerational Religious Education*, 108.
[71] See Appendix D for more information.

following stages: the Preconventional or Premoral reasoning stage (ages 4-10), the Conventional Role Conformity stage (preadolescence to adulthood) and the Postconventional or Self-Accepted Moral Principles "seen in adulthood, if at all."[72] The difficulty with these categories is that people progress at different rates. This information helps us understand the progressions toward maturity as well as understanding the intricacies that occur at various ages. They do not however, help in defining generations in objective and concrete ways.

Generationalism as Ethos

Fourth, generationalism is "epochal," defined by the ethos, culture, or the "spirit" of the time.[73] Every generation has a "feel" about it. One body of work that has captured the essence of each generation comes from Graeme Trevor Codrington. In terms of the epoch of a generation, Codrington defined the Builders as the "GI" Generation (prior to 1925), characterized by hard work done together. To the Builder, "retirement" is a word that leads to more opportunities. Though some do not realize their goals and relinquish unwillingly dreams to the younger generation, they continue to enjoy life, even if it means isolation from the younger generation. Their faith is an inward contemplation due to their experiences of living a disciplined life in Christ.[74]

Codrington divided the Builders into another group he called the "Silent" Generation (1925 to 1942), characterized as those who were "seen and not heard" when they were children. Independent, hard working, and non-complaining, the Silent

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[72] White, *Intergenerational Religious Education*, 110-111.
[73] Hilborn & Bird, *God and the Generations*, 18.
[74] Graeme Trevor Codrington, "Multi-Generational Ministries in the Context of a Local Church" (M. Diaconology diss., University of South Africa, November 1999), 21-25.

Generation discovered faith through structured spiritual growth activities. They look to the Boomers and Xers for the future, often mediating between the GI's, the Boomers, and the Xers.[75]

Codrington sees the Builders as hard workers, good savers, and active citizens. They are faithful, value teamwork and have a commitment to others. They enjoy Bible study and see the importance of missions, preferring expository preaching and reverent worship to develop their spiritual walk.[76]

Codrington characterized the Boomers (1943 to 1960) as culture changers. They tend to be individuals who rebel against the establishment and tradition, looking for other trails to blaze. They have the view that "bigger is better." They are individualistic and choose to work parallel to others. As a generation that is highly educated, media oriented, and relationship seeking, they look to the church for vibrant worship, dynamic leadership, and a sense of fellowship. They are product oriented.[77]

Codrington sees the Generation X (1961 to 1981) as a unique generation, unlike any other. Forced to grow up basically on their own, they faced an increase in the divorce rate and experienced a change in the make up of the family. Though skeptical of relationships, they have a desire to have meaningful relationships with peers who are "family" to them. That is why small groups are their preference, especially those that focus on family and relationships. Faith is experienced through community activities and relationships. They are process oriented.[78]

[75] Codrington, *Multi-Generational Ministries*, 25-28.
[76] Codrington, *Multi-Generational Ministries*, 28-29.
[77] Codrington, *Multi-Generational Ministries*, 29-33.
[78] Codrington, *Multi-Generational Ministries*, 33-38.

Codrington observed the Millennial Generation (1982 to present) as those who

will graduate from high school in 2000. They are also known as "the Bridger Generation

(Rainer 1998), the Net Generation (Tapscott 1998), Generation Y (Codrington 1998), the

Nintendo Generation (Online 1997) and many others besides."[79] They have been

inundated by media and digital technology that has made information instantly

accessible. Community and relationships are high on their list of priorities. They seem

to resonate with worship songs that communicate intimacy with God.[80]

While these "characterizations" are helpful in identifying a generation, we must

realize that these are generalizations. One can find individuals that do not agree with nor

behave and resemble the philosophies, methodologies, and ideologies of their generation.

Instead, they resonate with another generation instead of their own, often feeling they

were born during the wrong time period.

Generationalism as Key Events

Fifth, generationalism is "eventual," or defined by key events.[81] Gary McIntosh

identified key events that distinguish each generation as its own entity. He notes that for

the Builders, World Wars I and II, the Korean War, the Great Depression, the invention

of the automobile and the airplane brought them through hard times and changing

times.[82] Boomers were born out of and after World War II, and experienced the Cold

War, Vietnam, Watergate, the Civil Rights Movement and the race to the moon, a period

marked by times of economic growth and the increase of technological breakthroughs

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[79] Codrington, *Multi-Generational Ministries*, 39.
[80] Codrington, *Multi-Generational Ministries*, 38-43.
[81] Hilborn & Bird, *God and the Generations*, 18.
[82] McIntosh, *Three Generations*, 25-41.

that provided opportunities for higher education, better jobs, and individual choices in

making changes in their world.[83] Busters experienced the Gulf War, the Berlin Wall, the

AIDS epidemic and Roe versus Wade in the midst of the warp speed of technology and

the information system.[84] Tim Celek adds to Gary McIntosh's assessment observing that

the major events that have shaped the Busters are "Postmodernity, the broken and

blended family, the media, and the economy."[85]

What we basically see is that each generation has faced events that affected,

changed, and formed its identity. When faced with change, each generation seems to

weather the storm, grow in the process, and come out ahead of the previous generation.

From the Boomers on, each generation has basically had everything, not knowing the

strain of poverty or the effects of the Great Depression. The comforts of technology and

the opportunities in higher education have provided more college degrees and careers for

men and women than in past generations.

Key events can be seen as a succession of stages. Sell contends that we all go

through stages in life. Each transition is marked by an internal or external event that

affects our mind or emotions, throwing us off balance for a period until we can gain solid

footing.[86] We may have a number of transitions occurring at the same time, such as a

graduation of a child from high school,[87] a wedding of another child,[88] and an empty nest

situation at home.[89] I agree with Sell that these transitions should be seen as part of the

maturing process that is a welcomed movement by God who, through His grace, sees us

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[83] McIntosh, *Three Generations*, 78-90.

[84] McIntosh, *Three Generations*, 133-138.

[85] Tim Celek, *Inside the Soul of a New Generation: Insights and Strategies for Reaching Busters* (Grand Rapids, Michigan: Zondervan, 1996), 41.

[86] Charles M. Sell, *Transition: The Stages of Adult Life* (Chicago: Moody Press, 1985), xii-xxi.

[87] Sell, *Transition*, 53.

[88] Sell, *Transition*, 41-42.

[89] Sell, *Transition*, 166.

through the crisis and sets us on a higher and deeper level of growth, which can, and has, defined generations.

Generationalism as Philosophical Movement

Sixth, generationalism is "attitudinal," defined by the spiritual, philosophical or ideological movements of a generation.[90] Postmodernism best illustrates a "generation" that is defined by an "attitude." Hilborn and Bird observe that the Postmodern movement went from a worldview to a lifestyle.[91] Altrock pointed out that although Postmoderns are uninformed about Christian doctrine, are anti-establishment and pluralistic, they are interested in spiritual matters and the practical, relational, and experimental aspects of living the faith.[92] Codrington observed that Postmoderns see truth as relative, questioning how one can know the "truth."[93] Therefore, for the Postmodernist, reality is based on reinventing oneself. If we are going to make an impact on Postmodernists, small groups that are relational and exploratory in nature are needed.

Generationalism as Experience

Seventh, generationalism is "affectual," defined by spiritual, emotional, or psychological experience.[94] Hilborn and Bird point out the impact "collective memories" have on each generation, fostering feelings that form generational identity.[95] Barna discovered that Busters see themselves as unique individuals, who long to be loved, due

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[90] Hilborn & Bird, *God and the Generations*, 19.
[91] Hilborn & Bird, *God and the Generations*, 59.
[92] Chris Altrock, *Preaching to Pluralists: How to Proclaim Christ In A Postmodern Age* (St. Louis, Mo.: Chalice Press, 2004), 9, 29-34.
[93] Codrington, Multi-Generational Ministries, 57.
[94] Hilborn & Bird, *God and the Generations*, 21.
[95] Hilborn & Bird, *God and the Generations*, 62.

to the "neglect" of Boomers.[96] They grew up with everything and pursue everything in adulthood, including more education, but for some reason, they have "less smarts."[97] They are individualistic in their identity, decision making, and work habits.[98]

Hilborn and Bird make two more generational definitions and distinctions, namely that generationalism is "behavioral," defined by activities and behaviors,[99] and "functional," defined by society, culture, and institutions.[100]

Generationalism as Spiritual Maturity Levels

One final definition of generationalism is addressed by a number of authors as spiritual generations. Congregations are made up of unbelievers in Jesus and mature believers in Jesus engaged in a discipleship process. The risk and challenge is in not targeting one or the other. Rather, it is the risk and challenge of preaching to provide spiritual milk and meat to develop the spiritual life of every individual within the congregation.

Examining Terms: Multigenerational, Intergenerational, and Cross-Generational

Some other terms that encompass a number of generations require some definition and clarity. "Multigenerational" means a number of generations who coexist together. George Koehler observes that multigenerational activity is when two or more generations are grouped together but not necessarily interacting with one another.[101] There are times

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[96] George Barna, *Baby Busters: The Disillusioned Generation* (Chicago: Northfield Pub., 1994), 34-39.
[97] George Barna, *The Invisible Generation: Baby Busters* (Glendale, CA: Barna Research Group, Ltd., 1992), 117.
[98] Barna, *Baby Busters*, 28.
[99] Hilborn & Bird, *God and the Generations*, 23.
[100] Hilborn & Bird, *God and the Generations*, 24.
[101] Koehler, *Learning Together*, 8.

when an environment contains a number of generations, but multigenerationalism in not determined by activity or inactivity. It is purely the presence of multiple generations in one place, such as the Sunday morning worship service.

"Intergenerational" means generations connecting with other generations. George Koehler sees intergenerational activity occurring when individuals from two or more generations are engaged in "face-to-face interaction and mutual ministry."[102] James White defines "intergenerational" as two or more different age groups learning, growing, and living their faith in "common experiences, parallel-learning, contributive-occasions, and interactive-sharing."[103] White suggests that an intergenerational environment is intra-individual (that is, every individual is seen as an individual yet each has a need for at least a one-to-one relationship), interage or intergenerational (children, youth, and adults), all-age, and interactive sharing.[104]

Quite similar to "intergenerational" is the term "cross-generational." It is not just generations interacting with one another but each generation contributing in meaningful ways within an environment. It is the picture of the whole Body of Christ working, interacting, and growing together.

As we try to define generationalism based on the literature available, generationalism comes from momentous events that affect attitudes, behaviors, and functions of a group born at or around the same time. These events, encompassing personalities and phases of life, shape the philosophy, methodology, ideology, and theology of each generation into a unique "culture." Though the differences may generate a gap between the generations, there is hope in the various multigenerational,

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[102] Koehler, *Learning Together*, 9.
[103] White, *Intergenerational Religious Education*, 18.
[104] White, *Intergenerational Religious Education*, 22-28.

intergenerational, and cross-generational activities occurring in the family, as well as in the church family.

Committing to Generationalism

In order for multigenerational, intergenerational, and cross-generational activities to take place, generations must be committed to bonding with other generations. That bond seems to be a willingness to communicate to one another on two levels.

Communicating to Family Members

First, generations must commit to communicating with their family members. We communicate tradition, culture, and religion to the next generation in order to maintain a sense of identity. Brabazon and Disch depicted various opportunities and reasons generations pass on information to one another. The older generations pass down culture, traditions, and faith in order to build a sense of community, pride, and family. The added benefits are stronger ties to history and identity achieved through relational skills. Erikson calls this "Generativity," where generations are concerned "in establishing and guiding the next generation."[105] Ken Kaji, for example, identifies why spiritual and personal values were difficult to pass down within the Nikkei community in the United States. It was due to the fast changes in technology, forcing generations to form a broader purpose in life rather than rely on their current culture and traditions. With the mode of the transmission of information changing rapidly, Kaji's concern raised the question as to whether the current and future generations can "embrace a distinct Nikkei

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[105] Erik Erikson, *Childhood and Society* (New York: Norton, 1959), 267.

spirituality defined by traditions of Shinto and Buddhism?"[106] This concern fosters a commitment to transmit culture and religion to the next generation.

Min and Kim studied Korean Protestant immigrants and their desire to pass on religion and culture to the next generation. Faith was easier to transmit than culture since Korean secularism clashed with Protestantism and most adopted American culture. Faith does not necessarily transmit ethic culture or identity.[107] I suspect that religion is easier to transmit since it seems constant in its content compared to the culture of a society that is ever-changing.

One of the reasons why Christians pass on their faith to the younger generation is due to the Great Commission to "make disciples." (Matt 28:19) Shibley expresses this call by saying, "Not every believer has the missionary gift, but every Christian is called to some kind of involvement in missions. We are called to advance the Gospel in some way and to participate in the fulfilling of God's purposes in our generation."[108]

The key in communicating the Great Commission to the next generation is found in the relationship between parent and child. Pamela Heim did a wonderful job in addressing parent-child relationships, helping the child communicate with his or her parents. Her two important keys for children in communicating love to their parents involve obedience and communication. Every generation has a choice to love and to bridge with other generations. With God's grace, the Holy Spirit's guidance, and the

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[106] Ken Kaji, "Editorial" *Spirituality* 13, no.2 (spring 2001) found at
http://www.njahs.org/nh/nhvxiiin2.html
[107] Pyong G. Min & Dae Y. Kim, "Intergenerational Transmission of Religion and Culture: Korean Protestants in the U.S." *Sociology of Religion* 66, no. 3 (2005): 263-282.
[108] Mays, Mark A. "Building Global Minded Christians: A Study of Local Church Mobilization" (M.A.Ed.Min., diss., Huntington Graduate School of Christian Ministries, 2002),101.

gauge set by God's Word, we can speak truth in love as we speak "I-statements," speak at

a time that is quiet, and choose the right words and tone.

Pamela Heim boiled communication down to listening, understanding and

responding. On the part of the child, one should ask, listen, and accept, for "a loving

relationship can grow stronger when problems are faced squarely and solved

creatively."[109]

Communicating to Church Family

Second, generations are committed to communicating to their church family

members. We are committed because of God's call to be one body in Christ, to nurture

faith and to instruct in righteousness as we demonstrate our commitment to communicate

with one another through open and mutual sharing. Carroll and Wolf articulate that:

> an atmosphere of openness, opportunity for sharing group experiences,
> respect for one another's spiritual journey, and ease in locating oneself in
> a larger religious narrative are all essential. Community rests less upon
> right thinking than upon shared activity and experience. Under such
> conditions, the chances are that an individual will take on a communal
> identity and recognize the importance of suppressing disagreement in the
> interest of accepting and supporting one another.[110]

They go on to say that meaningful conversation requires a conscious effort in

order to build relationships across the generations "through dialogue and exchange of

ideas and concerns."[111] Susan Hecht adds that churches can become an "environment for

spiritual progress"[112] when people can come and process their thoughts, pose questions

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[109] Pamela Heim, *Home Sweet Battleground? Communicating with Parents* (Wheaton, Ill.: Victor Books, 1981), 83.

[110] Carroll & Roof, *Bridging Divided Worlds*, 68.

[111] Carroll & Roof, *Bridging Divided Worlds*, 209.

[112] Susan Hecht, "Faithfully Relating to Unbelievers in a Relational Age" in Donald A. Carson, *Telling the Truth: Evangelizing Postmoderns* (Grand Rapids, Michigan: Zondervan, 2000), 246.

about the faith, and pursue their inhibitions. Walking people through an interactive

dialogue builds an interpersonal relationship with God and with His people, but it

requires a mindset, a heartset, and a willset to a commitment to generationalism.

Generationalism is challenged in its commitment every Sunday in attempts to

worship as one body. For instance, we all have preferences when it comes to music. The

commitment to generationalism is to develop an understanding of what "worship" means,

appreciate music's historical value, and love one another in spite of our differences and

preferences.

George Koehler expressed some of the challenges of intergenerational ministry.

He cites that intergenerationalism:

> takes a lot of planning; children may dominate the interaction; adults may
> dominate the interaction; it is difficult to meet the wide range of
> knowledge and interest; the program may lack continuity; the leadership
> may change frequently; attendance may be irregular; some students are
> loyal to their own classes; some parents want to get away from the kids,
> [and] some kids want to get away from the adults.[113]

Gary McIntosh touts the benefits of generationalism saying "blending [of the

generations] allows a church to demonstrate the unity of the church, meet different needs,

provide diverse ministry opportunities, honor the past and the future, and give people

time to change."[114] R. Ted Nutting suggests that family clusters of 4-5 generations can

be successful if both adults and children commit to communicating and interacting with

one another. Nutting says generations learn by telling, seeing, and doing together.[115]

If we want to continue to grow together, we need to honor the past, explain the

past with good theology, teach current changes as an extension of the past, and be patient

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[113] Koehler, *Learning Together*, 17-18.

[114] McIntosh, *Three Generations*, 182.

[115] R. Ted Nutting, *Family Cluster Programs: Resources for Intergenerational Bible Study* (Valley Forge: Judson Press, 1977), 13.

with people as they embrace the change. With a commitment to generationalism, we can meet the challenges of generationalism.

Challenges of Generationalism

With any great goal or commitment, there will be challenges and one of the challenges of generationalism is finding commonality. Literature shows us that generations find common ground in the events, experiences, expectations, and emotions found in every day life.

Finding Commonality

Common events draw us closer to one another. It seems that in times of turmoil as well as triumph, generations bond together. It is as if generations find meaning, purpose, and identity in the context and challenge of understanding and owning their beliefs and values, though they may differ from previous generations.[116] This explains why stories that speak to the head and heart, recalling events commonly experienced by every generation, strike a chord in our spirit. Hahn and Verhaagen noted that stories of forgiveness, suffering and reconciliation draw us closer to one another and to God.[117]

Common experiences draw us closer to one another. These experiences are felt as we go through various stages in life. Sell described the teen years as a time when we felt invisible, invincible, idealistic, and impulsive.[118] As we matured into young adulthood,

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[116] Carroll & Roof, *Bridging Divided Worlds*, 7.
[117] Todd Hahn & David Verhaagen; with a forward by Leighton Ford, *Reckless Hope: Understanding and Reaching Baby Busters* (Grand Rapids, Michigan: Baker Book House, Co., 1996), 38-41.
[118] Sell, *Transition*, 4-6.

we called what the middle and older adults labeled as "sensible reason" rationalization.[119]

But experience led to understanding and accepting of circumstances.[120] In chapters 11

and 15, Sells explains that the path of middle adulthood contains traumas due to

transitions such as "the empty nest," the "mid-life crisis," teenage independence, physical

changes, "aging love birds," times of reflection and regret, and the feeling of "I need to

do something." It is in the older adult stage that we wrestle with worth, health, and

future. At each of these stages, we either remember what it was like at that age or we

learn about what it will be like as we live vicariously through the older generation's

experience and sharing.

Robert Peck lists three developmental tasks that are steps toward integrity for

older adults: 1) Finding personal worth outside work and roles, 2) Finding greater

enjoyment in mental and social activities than in physical activities, and 3) Finding in

unselfish service to others a means of self-perpetuation.[121] One can make the point that

every generation longs for these values.

George Koehler suggests that commonality can be found in the common values

generations share, such as:

- we affirm each other,
- we are the church, varied but whole,
- we are all responsible participants,
- we learn from one another,
- we remember [the past] and anticipate [the future],
- we meet one another,
- we strengthen the family,
- we strengthen the congregation,
- we enjoy a change of pace, and

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[119] Sell, *Transition*, 7.

[120] Sell, *Transition*, 16.

[121] Robert Peck, "Psychological Development in the Second Half of Life" in Bernice L. Neugarten, ed. *Middle Age and Aging* (Chicago: University of Chicago Press, 1968), 90-92.

- we have a great time together. [122]

Koehler also points out that "the old have something to share with the young [and] the young have something to share with the old."[123] This truth is very vital in ministering to Postmoderns.

The Postmodern worldview is promoted and perpetuated by media and higher education. Peter Cha and Greg Jao note that the dilemma of people drawn into the Postmodern mindset is that if the self is always changing through the influences of experiences, there isn't a sense of coherence and continuity, which leads to stress and anxiety as one searches for meaning. Cha and Jao speak of not only the difficulty in navigating through an understanding of who Asian-Americans wrestle to be, but the stress is compounded by a cultural shame and guilt that needs to be resolved. In order to help Postmoderns, generations must provide opportunities for people to faithfully live out God's Word in the context of Christian community.[124]

Common expectations draw us closer to one another. Generations have certain "hopes" we share in common. Barna's research helped to point out that the Bible is used as a source of help in making decisions about family matters for all the generations: Busters (28%), Boomers (22%), Builders (30%), and Seniors (29%).[125] Barna also observed that the things that were important for Busters compared with "all adults" were family, health, their time, friends, living comfortably, and money.[126]

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[122] Koehler, *Learning Together*, 14-16.
[123] Koehler, *Learning Together*, 11.
[124] Peter Cha & Greg Jao, "Reaching Out to Postmodern Asian-Americans" In Donald A. Carson, *Telling the Truth*, 228.
[125] Barna, *The Invisible Generation*, 138.
[126] Barna, *The Invisible Generation*, 71-73.

Sell made a bold statement in that we all start to age as we enter the thirties and there are three factors that cause us to think, "We're old."[127] First, we have subjective feelings driven by physical decline. Second, we have objective realities as we evaluate our performance in life and the achievement of goals. Third, we have social expectations of when we will retire, what retirement will look like, and what our grandparenting responsibilities will be.[128] We all come to a point of reflection and realization that life continues on and our ability to cope and conquer our anxiety concerning the future depends on generations drawing close together through our expectations.

Common emotions draw us closer to one another. Whether one is a Postmodern, a Gen Xer, a Buster, a Boomer, or a Builder, God created each of us with a heart for love and a will to love. We each have a need to know a personal God and to search for meaning in life. Each longs for genuine relationships with others. Todd Hahn and David Verhaagen noticed that there are timeless similarities within generations, namely, our thirst, craving for connection, and trust from others.[129]

There are authors who observe certain needs within the generations. Sell noted that middle adults need authenticity in the church.[130] Gary McIntosh describes Builders as loyal, patriotic, harder workers, who are stable and dependable in their workplace, in their family, and in their Church.[131] Busters were bombarded with technology at a rapid pace.[132] Feeling neglected, they now seek out deep relationships, especially in the church. In his book, McIntosh advocates involvement of the different generations in all

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[127] Sell, *Transition*, 204.
[128] Sell, *Transition*, 237-250.
[129] Hahn & Verhaagen; with a forward by Leighton Ford, *Reckless Hope*, 21.
[130] Sell, *Transition*, 144.
[131] McIntosh, *Three Generations*, 38-39.
[132] McIntosh, *Three Generations*, 133-134.

of the ministries and at every level.[133] All generations seem to have common emotions, expectations, experiences, and events that draw them closer to one another. The commonality shared also draws them closer to God.

Commonality may not always be evident. It calls forth a commitment to the challenge of interacting with one another possibly around a common goal, sharing power and responsibility, working together in partnerships that will bless the generations. We need a sense of equilibrium as we find commonality among the generations.

Fostering Unity

A second challenge associated with generationalism is fostering unity. David Elkind called forth a partnership with the new generation where the perceptions of the young are needed.[134] Carroll and Roof add that, "unity within a congregation, and especially unity across the generations, depends upon local tradition, and perhaps most of all upon skillful manipulation on the part of religious leaders of the "ties that bind.""[135]

There is a danger when we equate unity with uniformity. Charles Mowry noted that the Boomer generation wrestles with the education and employment problems of their times. Seeking their own identity and their place in this world, they clash with the Builders over "values and morality."[136] Credibility is the key for the Boomer and bridging the gulf will take time and effort. Rather than ascribing to uniformity, elders, status quo, and establishments, the Boomer is about diversity, peers, change, and

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[133] McIntosh, *Three Generations*, 177-203.
[134] Charles E. Mowry, *The Church and the New Generation* (Nashville: Abingdon, 1969), 89.
[135] Carroll & Roof, *Bridging Divided Worlds*, 47.
[136] Mowry, *The Church and the New Generation*, 30.

movements. To insist on uniformity, even for the sake of commonality, can be too restrictive and rigid for not only Boomers, but all other generations as well.

Unity, on the other hand, fosters mutual oneness that acknowledges every generation and accepts every opportunity to grow together. Manheimer states that when generations engage in cooperative interaction, learning together breaks down barriers and builds up bonds. He also notes that as we share and discover the similarities of events, experiences, expectations, and emotions, we can gain a historical perspective and form new ways of dealing with relationships[137] Unity among the generations can be a challenge. Through comprehending and committing to generationalism, the unity challenge can be a reality.

Forgiving Unconditionally

A final challenge of generationalism is forgiving unconditionally. Forgiveness looks like: "You are as wrong as wrong can be, but I won't hold it against you. I'm content to let God deal with your sins. For my part, I won't try to punish you, get even with you, or make you suffer as I've suffered. I'll simply love you."[138] We can do this by addressing the gaps between the generations.

Keely referenced Strommen, agreeing that "generation gaps" are "exaggerated and misleading" when it comes to religious beliefs. Within any parent-child relationship on any topic, both can agree, disagree, or one parent can agree or disagree with the child.

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[137] Ronald Manheimer, "Generations Learning Together." In Kevin Brabazon & Robert Disch, ed. *Intergenerational Approaches in Aging: Implications for Education, Policy, and Practice* (New York : Haworth Press, 1997), 77-89.
[138] Sell, *Transition*, 108.

These gaps are not new but have always been present in the parent-child relationship.[139] If this is true, forgiveness is achievable as we understand that God's truth will be our bond.

Codrington identified the "generation gap" as "the differences in attitude, outlook and values that develop between two successive groups of people, mainly due to the need for children to individuate from the parents and form their own identity."[140] Despite the need and nature of any generation to form and own their identity, the generation gap can be bridged by both parents and children acknowledging the differences between them. The generation gap can also be bridged by both generations accepting the fact that each generation has a need to form and own their identity.

Fellowship of the Generations

Personal preferences and perceptions are often the cause of generation gaps. Personal preferences are often seen in our actions and words. Whitesel and Hunter observed that when it came to sacrifice, Builders "would sacrifice all for a worthy goal," whereas "the Boomer would sacrifice only when an improvement could be identified and quickly attained."[141] They further noted that Boomers and Gen Xers are interested in ministries available in the Church, whereas Builders are concerned with beliefs of the congregation. Whitesel and Hunter saw Generation Xers as those concerned about the needs in the community and the world, preferring contemporary and traditional music

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[139] Benjamin J. Keeley, "Generations in Tension: Intergenerational Differences and Continuities in Religion and Religion-related Behavior" *Review of Religious Research* 17 (spring 1976): 221-231.
[140] Codrington, Multi-generational Ministries, 48.
[141] Bob Whitesel & Kent R. Hunter, *A House Divided: Bridging the Generation Gaps in Your Church* (Nashville: Abingdon Press, 2000), 67.

and worship services. They want service times to be "flexible and varied."[142] Personal preferences divide generations within the church. Personal preferences must be replaced by God's preference in displaying commonality and unity shown in acts of forgiveness.

Barna notes that the generation gaps have a lot to do with perceptions. It would seem that the generations do not get along, but on closer review, it is not the case. Busters wrestle a lot with how Boomers think, act, and feel, having a hard time relating to the Boomers' ideals and work ethic that seem devoid of genuine relationships They complain about the Boomers' values but haven't formed their own set of values to replace them. As Barna puts it, it is "two generations bonded by blood, but separated by emotion and expectation."[143] I think that Barna should have included a third generation—the Busters. Busters may not like to talk about the "old days" with the Builders, but there is a respect for the Builders' perseverance in hard times. Boomers and Busters see Builders as traditional and conservative in their lifestyle and slow to change. The Boomers find the Builders' morality fascinating. Builders may not appreciate the disrespect Boomers have for them or the lack of maturity in Busters, but Builders hope Busters turn out different than Boomers. Forgiveness means that regardless of our perceptions of one another, we must understand one another and be willing to work together. Carroll and Wade warn us that "if we do not seize the opportunity for building new and supportive relationships, the alternative is likely to be, to one degree or another, "age wars," or a situation where political action lines are drawn between the generations."[144]

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[142] Whitesel & Hunter, *A House Divided*, 63.
[143] Barna, *Baby Busters*, 38.
[144] Carroll & Roof, *Bridging Divided Worlds*, 205.

Bridging generational gaps is the challenge we all face. George Koehler reminds us that "the church is all generations, God calls us into a whole community, and God reconciles us to one another and to Himself."[145] Carroll and Roof suggest we acknowledge and accept our "blended congregations," valuing the traditions of faith of the past and adapting them to our present culture.[146] Codrington's suggestion in bridging the generation gap begins by understanding the basis for the gaps, namely, misunderstandings, ego, not accepting differences, or not agreeing on approaches. Interaction with those who understand the situations is the key to equipping generations to handle various situations. The two main influences that can bridge or break relationships in Codrington's mind are family and significant peers.[147]

Whitesel and Hunter suggest calling forth a strategy to bridging the gaps between the generations. It "begins with a genuine respect for different generational viewpoints, accepts that different traditions and methodology will be employed by each generation, understands that there is strength and balance in the generational diversity of a 'Tri-generational church,' realizes that these intergenerational tensions will require the creation of new terminology to delicately handle any potential discord, and accepts the fact that a tri-generational strategy is often the only way an aging church with under 400 attendees can survive."[148] "The tri-generational church is a holistic congregation with three distinct generational sub-congregations peacefully coexisting under one roof, one name, and one leadership core."[149] The difficulty in the Tri-generational church is that the strategy calls forth each generation to form a "congregation" with its own pastor,

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[145] Koehler, *Learning Together*, 10.
[146] Carroll & Roof, *Bridging Divided Worlds*, 168.
[147] Codrington, Multi-Generational Ministries, 18.
[148] Whitesel & Hunter, *A House Divided*, 25.
[149] Whitesel & Hunter, *A House Divided*, 83.

team, and ministries. All the generations will be under one "umbrella" but there will be three congregations to meet the various needs of each generation. It sounds like an idea that will address personal needs brought on by stages in life. It also sounds like it will require more staff and resources. One wonders if the generations would ever really bond together.

David Haas echoes my sentiment saying, "Separate liturgies for separate groupings of people goes against all that we believe we are called to be as the Body of Christ. Separate worship according to age unintentionally fosters the breakdown of family and community."[150] Westerhoff calls for the church to maintain community. He states that, "True community necessitates the presence and interaction of three generations. Too often the church either lacks the third generation or sets the generations apart."[151] Healthy congregations acknowledge the existence and the effectiveness of generations interacting with one another. If we are to unite the generations, we need to look at culture, language and meaning through God's Word and meet the challenge of generationalism by being effective in our multigenerational preaching.

Consequences of Generationalism

One way our commitment to generationalism is strengthened is to look at the possible results or consequences of generationalism. People are committed to generationalism out of a need to pass down information to the next generation. Transmission of information is not always easily embraced but Hilborn and Bird warn that "unless [the Millennials] can improve its own handling of the succession process

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[150] David Haas, "We Don't Need Vibrant Worship 'With Youth'; We Need Vibrant Worship, Period" *Pastoral Music* 24, no.5 (June-July 2000): 39.
[151] John H. Westerhoff III, *Will Our Children Have Faith?* (New York: Seabury, 1976), 53.

from one generation to another, its future will look decidedly bleak."[152] Hilborn and Bird

identify families as a key component, especially in the area of leadership development. It

is in the intergenerational experience that the succession of leaders can occur in the

church.[153] We particularly see this phenomenon in Mark Mays' thesis which showed in a

survey that "approximately two thirds of the total evangelistic efforts … came from

leaders of children and young adults (children, middle and high school, and including

Gen Xers)."[154]

      The consequences are positive in bridging generations together. The challenge

and commitment to generationalism is found in our attempts to connect the generations

through the act of preaching.

Connecting the Generations

      The greatest challenge of generationalism is bridging and uniting the generations.

Literature makes a strong case that effective preaching can bridge generations as we

develop a philosophy and methodology for preaching, and identify subjects every

generation needs and wants to hear.

Philosophy of Preaching

      Preaching is the act by which we help the generations to discover God's love and

respond in faithful and loving obedience motivated by the Holy Spirit and the examples

found in His Word and in every day life. George Koehler offers a great starting point

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[152] Hilborn & Bird, *God and the Generations*, 147-148.
[153] Hilborn & Bird, *God and the Generations*, 152-153.
[154] Mark Mays, "Building Global Minded Christians: A Study of Local Church Mobilization" (M.A. Educational Ministries diss., Huntington Graduate School of Christian Ministries, April 26, 2002), 31.

towards a philosophy of preaching. Although he articulates a philosophy of intergenerational education, I think it is worth pondering. He wrote, "Christian education is all about becoming aware of God's love and responding in faith and love."[155] He also includes nurture, discovery, and training as part of the discipleship process.[156] To aid in our discovery, Dregni has a philosophy of sitting back or stepping back from everyday life, and by talking and using "hands-on" experiences with one another, we can gain insight and wisdom into other ways of living life.[157] Every worship service should be an environment where a listener's senses are engaged to encourage people to follow God faithfully. Preaching should aim at maturing the believer through discovery of God's truth and encouraging obedience to His Word.

Preaching should not only be a discovery time but also focus on discipleship. Michael Andrus raises a critical question as to whether we ought to "give less attention to 'decisions for Christ' and greater attention to [making] 'disciples of Christ.'"[158] Robert Coleman's emphasis in discipleship starts with our love for people in our acts of prayer, fellowship, and service to them and with them. His main objective is to carry out Matthew 28:19 and the reproduction of disciples.[159] Robert Spain targets the congregation and labels it as his "anticipated audience." By knowing our people and their needs, we preach to grow them to maturity in the faith as we engage them in

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[155] Koehler, *Learning Together*, 12.
[156] Koehler, *Learning Together*, 12.
[157] Meredith Sommers Dregni; foreword by Paul M. Longacre, *Experiencing More With Less: An Intergenerational Curriculum For Camps, Retreats, and Other Educational Settings* (Scottdale, Pa.: Herald Press, 1983), 14.
[158] Michael P. Andrus, "Turning to God: Conversion Beyond Mere Religious Preference." in Carson, ed., *Telling the Truth*, 153.
[159] Robert Coleman, "The Lifestyle of the Great Commission" in Carson, ed., *Telling the Truth*, 256-267.

discipleship opportunities.[160] Preaching must have a relational aspect that fosters

disciplemaking through relationships

As preachers, we are called to help people hear God's call and to follow Him as

His disciples by faith. Westerhoff observes that there are four kinds of faith: experienced

faith, affiliative (or belonging) faith, searching faith, and owned faith.[161] One way we

can develop faith, as suggested by Ravi Zacharias, is to start from a point of reference,

move to a point of relevance, and push to a point of disturbance.[162] William Willimon

encourages us to not only preach to "hungers" in the crowd, but the satisfying of those

hungers found in Christ.[163]

Preaching should be evangelistic. Evangelism is a part of the discipleship

process, in which we share the Gospel to illicit a response of repentance that leads to a

life as a follower or a disciple of Christ. D. A. Carson suggests that we engage in

Worldview evangelism. By providing environments where people can discuss various

viewpoints, the Word of God is used to shed light upon any subject matter.[164] Altrock

concurs, making a strong case for preaching evangelistically where the Word can be a

powerful teaching tool so long as we use words and images people can understand and

relate to.[165] As our words and our walk illustrate God's grace and truth, our sermons

should encompass God's redemption and our response to God.[166] We need to keep in

mind Murren's observation that Boomers respond favorably when God's judgment is

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[160] Robert H. Spain, *Getting Ready To Preach* (Nashville: Abingdon, 1995), 76-77.
[161] John Westerhoff, "Will Our Children Have Faith?" in Carolyn C. Brown, *You Can Preach to the Kids Too!: Designing Sermons for Adults and Children* (Nashville: Abingdon, 1997), 13.
[162] Ravi Zacharias, "The Touch of Truth" in Carson, ed., *Telling the Truth*, 40.
[163] Barry L. Callen, *Sharing Heaven's Music: The Heart of Christian Preaching: Essays in Honor of James Earl Massey* (Nashville: Abingdon, 1995), 31.
[164] Carson, *Telling the Truth*, 386-398.
[165] Altrock, *Preaching to Pluralists*, 125-131.
[166] Ronald J. Allen, *Preaching: An Essential Guide* (Nashville: Abingdon, 2002), 22-24.

balanced with grace and redemption. Emotional topics need to be handled with compassion and tact, by sharing with people who they are in Christ.[167]

Experiences move the will of a person to follow God, and so our goal, with the help of and total dependence on the Holy Spirit, is to create a worship environment where the people experience God speaking and touching their heart, mind and will. True evangelism expresses the good news that Christ is the only way of salvation. It is powerful when people tell the Gospel in a community/small group setting. Keith Davy succinctly articulates the Gospel with five questions: 1) Who is Jesus? 2) What has He done? 3) Why did He do it? 4) How do we know? 5) How are we to respond?[168] Some may claim that our world just wants good news or a quick fix. The literature encourages us to speak about sin and our need for a Savior, using words and images that call forth repentance and transformation.

James White gives a helpful diagram to illustrate how we can teach using concrete rather than abstract words. He developed the "Cone of Learning through Whole-Person Involvement" where learning becomes more abstract if we rely on the listener's auditory and visual skills rather than providing simulating and experimenting opportunities that will make learning concrete. If we start from the point of "hearing," and move to "seeing," "telling," "simulating," and "doing," learning becomes more concrete. Active participation with an emphasis in "doing" is the key to sustained learning and godly living.[169]

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[167] Doug Murren, "Can't They Say Something Positive? Preaching to Baby Boomers," *Preaching* 8 (May-June 1993), 2, 4-8.

[168] Carson, *Telling the Truth*, 355.

[169] James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community*. (Birmingham, Ala.: Religious Education Press, 1988), 198

Active learning enables preachers to touch the heart, mind, and will of the congregation. John McClure focuses on the ear, mind and will in his first chapter. He begins with the perception people have concerning the preacher's character and worthiness that determines if the ears and mind will be engaged. If in the introduction of a sermon the preacher addresses heart and mind-felt issues, receptivity increases.[170] We also must keep in mind that there is no substitute for genuineness, which is key in moving hearts, minds, and wills. Our integrity as preachers must reflect our words, and if we are going to be genuine, articulating the truth of God, our lives must reflect the words we speak.

Methodology of Preaching

When we engage in the act of preaching, we must know our audience. George Barna notes that people are looking for help in raising a family, figuring out their purpose in life, and looking for deep friendships. Churches are targeting a "niche." People in general have no interest in doctrine or theology. Instead, they are interested in practical solutions to personal problems. Socratic evangelism, or asking questions and making people think through their perspective, challenges the minds and hearts of Gen-Xers. Busters tend to be discussion-oriented because they are seeking relationships and arenas where they can articulate their faith. Barna concludes that the generations want 20-30 minute sermons, given by "somebody who is realistic, ... vulnerable, ... struggling; 'I have not mastered it but this is where I am at this point in time and I think this is a useful

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[170] John S. McClure, *Listening to Listeners: Homiletical Case Studies* (St. Louis, Mo.: Chalice Press, 2004), 8.

strategy or perspective. I don't have it totally together; grow with me'"[171] attitude. By using generation specific references, images, metaphors, and experiences,[172] we have an opportunity to touch every generation.

Barna may be correct about people desiring genuineness in preachers; however, there is a difference between growing in behaviors and living a life of faith. The older generations seem to want their pastor to have a level of competency that exhibits professionalism and confidence to inspire them to grow and persevere. By grace, our congregations allow us to grow, but we must grow and most of all, grow enough to be ahead of the flock as we declare and demonstrate godly living.

Barna's assessment ties in to Andrew Wisdom's suggestion for preachers to exegete their congregation by knowing the demographics and issues in their minds, hearts, and lives. By identifying needs and wants within a multigenerational congregation, the preacher has insights to assist in the development and the delivery of a sermon.[173] A danger Wisdom points out in Protestant circles is that we tend to give seemingly simple formulas in dealing with life issues, when life is not always that simple.[174] Whatever "formulas" we share from the pulpit, we must find their basis in the Bible and God's remedy lived out and demonstrated in our own lives. This can be done through what he calls "generation-centered preaching," where we address each generation's spiritual walk and bring the truth of Scripture to bear.[175] He quotes David Haas who sees liturgy as the unifying factor. Haas stated: "Liturgy is an activity that

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[171] Barna, George. "Boomers, Busters & Preaching: An Interview," *Preaching*. 10 (Sep.-Oct. 1994): 4, 6-8, 10-11.

[172] James Wallace, "Preaching to a Multigenerational Assembly," *Worship* 79, no. 1 (Jan. 2005): 95-96. Reviewing Andrew C. Wisdom's *Preaching to a Multigenerational Assembly.*

[173] Andrew Carl Wisdom, *Preaching to a Multi-Generational Assembly* (Collegeville, Minn.: Liturgical Press, 2004), 2-3.

[174] Wisdom, *Preaching to a Multi-Generational Assembly*, 9.

[175] Wisdom, *Preaching to a Multi-Generational Assembly*, 7-8.

proclaims unity; it is a call to come out from our isolation, a call to true communion."[176]

This is often easier said than done. The number of variables coupled with the number of issues a person has in his or her mind, heart and life make the task of exegeting much like an artful science—having a variety of approaches and styles that attempt to have some semblance of order.

Ron Bennett was helpful in identifying three categories of "lost" people—those lost within the church, those lost who will visit the church, and those lost who will not come to church. [177] One way to reach the "lost" is using "dissatisfaction for life" as a way of touching a need.[178] By identifying commonalities of "lost" people, pastors can develop a loving Christian community that creates avenues of discovery and deliverance where the lost can experience fellowship and forgiveness.

When it comes to subjects in preaching, we must center on the Gospel of Jesus Christ. Paul Marshall encourages us not to back away from preaching about sin. Sin is deadly and we need to deal with it. As we raise people's awareness through practical examples and stories about sin, we must share God's compassion and allow the hearers to enter imaginatively into the experience of discovering the reality and the implication of the problem.[179]

Andrew Wisdom addresses other aspects of effective preaching. We begin with solid, exegetical preparation that allows God's Word to go deep in the mind, heart and soul of the preacher. Depth entails a wrestling with the Word, understanding the context

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[176] Wisdom, *Preaching to a Multi-Generational Assembly*, 14.

[177] Ron Bennett, "Authentic Church-Based Evangelism in a Relational Age" in Carson, ed., *Telling the Truth*, 272.

[178] Jimmy Long, "Generating Hope: A Strategy for Reaching the Postmodern Generation" in Carson, ed., *Telling the Truth*, 328-334.

[179] Paul V. Marshall, "Exempla: Preaching About Sin--and Money--to the 'Me Generation'" *Anglican Theological Review* 74, no. 4 (Fall 1992): 498-502.

and meaning of a passage, stirring the soul to search for relevant and cultural illustrations, and leading to the passion to preach out of an informed and transformed mind, heart, life, and spirit.[180] Wayne Grudem reminds us that the process of relating the Bible's various teachings to one another, synthesizing them, and applying them to each new generation, is a greatly rewarding task that will never be completed in this age. Every scholar who deeply loves God's Word will soon realize that there is much more in Scripture than can be learned in any one lifetime![181] Therefore, preaching is not just a skill of synthesizing our study into a succinct point, but also encompasses an enveloping relationship with the Author of Scripture that enlarges our hearts and minds and wills to holiness and righteousness.

One last area the preacher must wrestle with is one's feelings about whole families' fellowshipping, learning, and worshipping together. Miles helps put together an intergenerational program in the church. I resonate with his informal and simple approach to include the largest age range possible to learn and interact with one another. There is always a resistance to intergenerational ministry because of the difficulty in reaching all of the age groups effectively. But if one plans and prays, God can knit all the pieces together into a wonderful "family" experience.[182]

White emphasizes the strength and the need for not only worship, fellowship, and service, but encourages multigenerational opportunities to learn even with the challenges of the changes occurring within the family, including the increase of separation and divorce, as well as the individualism, and age-segregation that occurs in almost every

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[180] Wisdom, *Preaching to a Multi-Generational Assembly*, 1-2.

[181] Wayne A. Grudem, *Systematic Theology : An Introduction to Biblical Doctrine* (Leicester, England: Inter-Varsity Press; Grand Rapids, Mich.: Zondervan Pub. House, 1994). 110.

[182] M. Scott Miles,. *Families Growing Together* (Wheaton, Ill.: Victor Books, 1990), 16.

facet of life. Such changes do not provide healthy interaction among the generations, but

as we strive to foster meaningful moments growing in the Word, spending time in

community, and serving our world, generations will grow closer and stronger. For

White, worship is one environment where intergenerational religious education takes

place.[183] Williams thought it was important that families share common religious

experiences through small multigenerational group settings utilizing group builders,

Scripture, times of blessing, a meal, table talk, transition, a learning time, and time for

closure.[184] Multigenerational/ intergenerational/ cross-generational moments in the life

of the church foster unity in the body of Christ.

Generationalism's Impact on Preaching

After examining the literature concerning generationalism, we discover the depths

of its meaning, the commitment needed, the challenge of bridging the gaps, the

consequences and celebrations that come with the challenge, and the connecting aspects

that strengthen relationships between the generations. The final task in this chapter is to

develop a framework to effectively preach to a multigenerational congregation, feeding

both lambs and sheep. Although Robinson and Robinson point out that "there is no such

entity as 'the best sermon form,'"[185] I submit that there are at least three tools that will

bring generations together by engaging their minds, hearts and wills. These tools will

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[183] His other five environments of intergenerational religious education are family groups, weekly classes, workshop or events, worship-education, and all-congregation/church camps. James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community* (Birmingham, Ala.: Religious Education Press, 1988), 33.

[184] Mel Williams & Mary Ann Brittain, *Christian Education in Family Clusters: 38 Sessions for the Church Year* (Valley Forge: Judson Press, 1982), 11, 13.

[185] Haddon W. Robinson & Torrey W. Robinson, *It's All In How You Tell It: Preaching First-Person Expository Messages* (Grand Rapids, Michigan: Baker Book House, 2003), 10.

enable preachers to be effective in a multigenerational setting, based on reviewing the literature.

Preaching One Key Point

First, effective preaching must be personal and practical using one key point. Haddon Robinson is a strong proponent for sermons that have one "big idea," which "centers on one specific thing, a central idea"[186] consisting of a subject (that is, "What am I talking about?") and a complement (that answers the subject, "What am I saying about what I am talking about?").[187] Willhite and Gibson concur that effective preaching has as its basis a "single, significant, 'central' idea."[188] There is truth within God's Word that needs to be identified and communicated[189] and clarity in a sermon largely depends on the central idea being clearly stated.[190] Bryan Chapell agrees that a sermon has a major idea or one concise statement derived from the "FCF (Fallen Condition Focus) purpose of the text."[191] Long calls the main point the "central insight."[192] Galli and Larson are in agreement that effective sermons "drive home one thing"[193] that attracts the hearer.

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[186] Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages* (Grand Rapids, Michigan: Baker Book House, Co., 2000), 34.

[187] Robinson, *Biblical Preaching*, 40.

[188] Keith Willhite & Scott M. Gibson, *The Big Idea of Biblical Preaching: Connecting the Bible to People* (Grand Rapids, Michigan: Baker Book House, Co., 1998), 55.

[189] Willhite & Gibson, *The Big Idea of Biblical Preaching*, 72.

[190] Willhite & Gibson, *The Big Idea of Biblical Preaching*, 141.

[191] Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids, Michigan: Baker Book House, Co., 2003), 40.

[192] Thomas G. Long, *Preaching and the Literary Forms of the Bible* (Philadelphia: Fortress Press, 1989), 132.

[193] Mark Galli & Craig Brian Larson, *Preaching That Connects: Using Journalistic Techniques to Add Impact* (Grand Rapids, Michigan: Zondervan, 1994), 48.

Duane Litfin believes that maximum effective speeches "develop more or less fully only one major proposition."[194] By having one major thought, it lends itself to "unity, order and progress,"[195] especially if the thought satisfies a "felt need" for the speaker and the hearer.[196] The benefit of one major thought is that it enables the hearer to understand and remember the thought.[197]

Ronald Allen takes a different approach in that "preachers need to summarize the theological heart of the sermon" because it is easier for the congregation to grasp and easier for the preacher to evaluate.[198]

For Sidney Greidanus, his way of identifying the key point is to look for God's point. Greidanus wrote:

> Having gained insight into the immediate purpose of a book or passage, with biblical literature one must proceed a step further by inquiring after the ultimate purpose of a passage—God's purpose... Every sermon should have a specific purpose and a clear aim that should be taken to achieve that goal. The purpose of the sermon must be in harmony with the original purpose of the preaching-text.[199]

If we are going to be effective in preaching to a multigenerational congregation, we must be personal and practical using one key point in the sermon.

Preaching Using Good Eye Contact

Second, effective preaching must be personal and practical using eye contact. Eye contact is necessary in today's culture. Derksen reviewed Michael Rogness' book

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[194] Duane Litfin, *Public Speaking: A Handbook for Christians*, 2nd ed. (Grand Rapids, Michigan: Baker Book House, Co., 2004), 80.
[195] Litfin, *Public Speaking*, 83.
[196] Litfin, *Public Speaking*, 89.
[197] Litfin, *Public Speaking*, 135.
[198] Ronald J. Allen, *Preaching: An Essential Guide* (Nashville: Abingdon, 2002), 23.
[199] Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 2003), 110, 130.

Preaching to a TV Generation in which it was noted that our current society needs stories with sight and sounds that awaken our passive, selective hearing.[200] Therefore, today's preacher must maintain eye contact and deliver his sermon with no notes by writing a manuscript in such a way that it sounds like a monologue.[201] Robinson remarks that eye contact plays a key part in communicating with our audience, keeping them engaged in the message and establishing trust with the congregation.[202] Litfin writes that "good eye contact between speaker and audience promotes effective communication."[203]

Eye contact can be achieved in a number of ways. By using first-person messages, Robinson and Robinson encourage memorizing the sermon because eye contact is important, especially in its endeavor of blending preaching with drama.[204] Charles Mowry encourages the preacher to get acquainted with people enough to address the now and appear personal using "dialogue preaching."[205] Bryan Chapell suggests that a full manuscript that is studied and practiced should be made into an outline memorized to maintain eye contact, as well as the added benefits of maintaining "spontaneous style of expression" and ensuring "complete preparation of thought."[206]

Memorization is the key to eye contact. When our words engage as many senses as possible and we clearly outline our points in a flow that is easily followed,[207] memorization is achievable. The more eye contact we have, the more opportunities we

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[200] John Derksen, "Preaching to a TV Generation: The Sermon in the Electronic Age" *Theological Review* 17 (November 1996): 140.

[201] Derksen, "Preaching to a TV Generation," 140.

[202] Robinson, *Biblical Preaching*, 201-202.

[203] Litfin, *Public Speaking*, 320.

[204] Robinson & Robinson, *It's All In How You Tell It*, 62-63.

[205] Mowry, *The Church and the New Generation*, 123.

[206] Chapell, *Christ-Centered Preaching*, 333-336.

[207] Derksen, "Preaching to a TV Generation," 140.

have to build relationships. Remember, both memorization and relationships require time.

Preaching Using Storytelling

Third, effective preaching must be personal and practical using the power of storytelling. Today's audience has a short attention span. Robert Brusic of Luther Seminary contends that since short attention spans are the norm, sermons should have visual impact. By using stories that illustrate good exegetical understanding of the text and clear themes outlined for the audience, the delivery should engage the hearer.[208]

Celek notes that effective preaching needs to be "real, rousing, relevant, and relational."[209] In order to reach Busters, we need to identify with them rather than inspire them. "What they're looking for is not something to entertain them, but something to engage them"... such as storytelling.[210]

Galli and Larson believe the preacher should "illustrate more than explain."[211] They differentiate great illustrations from good ones in chapter six. The book's strength is in using words to create vivid and memorable images in the minds and hearts of the congregation. Illustrations and stories make sermons practical, personal, and effective.

Dever writes that when we speak and teach God's truth, we have to know it, understand it, and communicate in our audience's language, using stories to help people evaluate their worldview.[212] It isn't about using just any story, but according to Donald

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[208] Robert Brusic, "Preaching to a TV Generation: The Sermon in the Electronic Age" *Word & World* 16 (Winter 1996), 112.
[209] Celek, *Inside the Soul of a New Generation*, 101-105.
[210] Celek, *Inside the Soul of a New Generation*, 67.
[211] Galli & Larson, *Preaching That Connects*, 57.
[212] Carson, *Telling the Truth*, 142-144.

Demaray, we should use images in our sermons that allow our listeners to not only see but finish the picture.[213] The power of pictures is highlighted by Warren Wiersbe who also wrote about knowing our people's culture, language and meaning. He notes that we think in pictures and those pictures move our hearts. Our words convey images and the language we use and its meaning can build bridges between individuals and generations.[214]

We find illustrations in everyday life. Robinson suggested that illustrations and stories can arise from "insight, imagination, and spiritual sensitivity"[215] in our interaction with the Word. Illustrations aid in the learning process, making the sermon memorable, moving emotions in the hearer and drawing him or her closer to the speaker. Illustrations illuminate and integrate thoughts and experiences, reshaping and forming convictions that lead to a deeper relationship with God. From the introduction to the conclusion, the images must be vivid and have a life of their own, taking the listener through the journey in the preacher's mind.

Willhite and Gibson concur that experiences that a congregation shares are a great source for illustrations.[216] Our illustrations must stay on target[217] and be "used to clarify or explain" whatever we are trying to communicate.[218] Illustrations prime the heart for change and maturity[219] when we use "concrete examples,"[220] "human interest stories of

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[213] Callen, *Sharing Heaven's Music,* 118.
[214] Warren W. Wiersbe, *Preaching & Teaching with Imagination: The Quest for Biblical Ministry* (Grand Rapids, Michigan: Baker Book House, Co., 1994), 23.
[215] Robinson, *Biblical Preaching,* 52-53.
[216] Willhite & Gibson, *The Big Idea of Biblical Preaching,* 36.
[217] Willhite & Gibson, *The Big Idea of Biblical Preaching,* 142.
[218] Willhite & Gibson, *The Big Idea of Biblical Preaching,* 148.
[219] Willhite & Gibson, *The Big Idea of Biblical Preaching,* 142.
[220] Willhite & Gibson, *The Big Idea of Biblical Preaching,* 154.

real people resolving crises,"[221] "touch people emotionally,"[222] "compare and contrast,"

and use "dynamic imagery."[223]

Robinson and Robinson suggest using first person messages by examining the key

person, allowing one's imagination to be creative out of a thorough study of the passage,

and transporting the congregation into the world of biblical times. The preacher should

make sure that the first-person truth in the passage resonates with the current

congregation's context so as to be relevant. [224]

Drakford encourages the use of humor in preaching. Humor builds bridges and

enhances learning through memorable stories that illicit emotions. He helps the preacher

appreciate and develop humor as a tool to communicate God's Word. Humor not only

releases stress and builds rapport between the preacher and the hearer, but can draw out

people's curiosity and motivation to learn and respond. If we want to be genuine

communicators, Drakeford notes that one can have insight into our personality through

our sense of humor. Reaching the hearer through relaxation, meditation, or laughter can

aid in the learning process, attack tough issues, and be a device to refocus the group to

the point.[225]

Bryan Chapell identifies "three basic components of a sermon: exposition (the

explanations and arguments for what the text says); illustration (the demonstrations of

what the text says); and application (the behavioral or attitudinal implications of what the

text means)."[226] "A healthy approach is to balance explanation, illustration, and

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[221] Willhite & Gibson, *The Big Idea of Biblical Preaching*, 155.
[222] Willhite & Gibson, *The Big Idea of Biblical Preaching*, 156.
[223] Willhite & Gibson, *The Big Idea of Biblical Preaching*, 157.
[224] Robinson & Robinson, *It's All In How You Tell It*, 30-48.
[225] John W. Drakeford, *Humor In Preaching* (Grand Rapids, Michigan: Zondervan, 1986)
[226] Cf. Broadus, Preparation and Delivery of Sermons, who divides exposition into the categories of explanation and argument separate from illustration and application, (144, 155); and Andrew Blackwood,

application in sufficient proportion to nourish the whole person."[227] "We are in the 'age of visual literacy.'"[228] Illustrations touch the heart, drawing a response.[229] Illustrations aid in our introductions to "arouse interest, introduce the subject, and make it personal."[230] Illustrations can aid in our conclusions to summarize, apply, bring the sermon to a climax, and simply end the sermon.[231]

Effective preaching is personal. Robinson encourages the preacher to talk with his audience.[232] Bryan Chapell writes, "Be real."[233] "We communicate messages best when our delivery is transparent."[234] "Be genuine and transparent without compromising the Gospel that gives you hope."[235] When preaching, Galli and Larson emphasize that we need to "do it with [our own] style."[236] In essence, we need to be genuine... be ourselves.[237]

Conclusion

Augustine said, "The preacher's task... to teach, to delight, to influence. Use language to communicate felt truths."[238] No matter how we define generationalism, it will impact our preaching, changing our methods but not our theology and philosophy of preaching.

The Fine Art of Preaching (1937; reprinting, New York: Macmillan, 1943), 113. in Chapell, *Christ-Centered Preaching*, 83.

[227] Chapell, *Christ-Centered Preaching*, 87.

[228] Ralph L. Lewis with Gregg Lewis, Inductive Preaching: Helping People Listen (Westchester, Ill.: Crossway, 1983), 10. in Bryan Chapell, *Christ-Centered Preaching*, 169.

[229] Chapell, *Christ-Centered Preaching*, 174.

[230] Chapell, *Christ-Centered Preaching*, 234.

[231] Chapell, *Christ-Centered Preaching*, 245-247.

[232] Robinson, *Biblical Preaching*, 202.

[233] Chapell, *Christ-Centered Preaching*, 192.

[234] Chapell, *Christ-Centered Preaching*, 315.

[235] *Ibid.*, 326.

[236] Galli & Larson, *Preaching That Connects*, 140.

[237] Derksen, "Preaching to a TV Generation," 141.

[238] Galli & Larson, *Preaching That Connects*, 19.

Preaching has as its goal to change the minds, hearts and wills of the preacher and hearers to the point that, out of our own volition, we would obey God and follow Him. It will require a continued effort to understand one another's generational characteristics and commit to unity in Christ. There will be some challenges that will test our love for God and for one another, but the consequences of judgment should spur us on to seek God's blessings. Although we continue to connect the generations by effectively preaching personally and practically by focusing on one main idea, maintaining eye contact, and using stories to touch people's minds, hearts, and wills, these do not replace the need to explain the text and stay faithful to the whole counsel of God. Good exegesis, times of prayer, and opportunities to personally live out God's Word will empower our preaching for the sake of all generations.

CHAPTER FOUR

PROJECT DESIGN

Kalihi Union Church is a multi-generational church. We have families comprised of three (and in some cases four) generations that attend worship regularly every Sunday. People, through modern medicine and a greater emphasis on exercise, diet, and health, are living longer. Older Adult ministry is increasing in the churches. At Kalihi Union Church, we have three ministries and a number of small groups that reach out to seniors. Many retirees are taking care of their parents. Middle-aged adults are taking care of their parents and still raising children. Grandparents are parenting grandchildren as family members rely on one another to assist in raising the next generation.

Week after week, I have had the privilege and honor of preaching and ministering to a multigenerational congregation for eleven years—five years as the Associate Pastor of Christian Education/Maturity, one year as the Executive Pastor, and five years as the Senior Pastor. It has been a joy to see families grow through various life stages/cycles along with my family. I am convinced that one reason we are a healthy church is because we embrace a number of generations, choosing daily to be a body of believers who give to God, grow in Christ, and go with the Holy Spirit for His glory, allowing Him to transform us in His presence so that we might live in His power. Many who set foot on our campus notice the generations and have commented on the friendliness and family-centered nature of our church.

Kalihi Union Church is known in Hawaii as a "Bible teaching church." Kalihi Union continues to preach, study, and apply God's Word in worship, Sunday School, and

small groups that reach all ages. Having worked in all three areas of worship, education, and fellowship, I have discovered that preaching is the key in teaching and training people in Christian living. I continue to enjoy planning, preparing, practicing, and preaching sermons, for every week is a pleasure to grow in my relationship with God, but my main goal every week has been to produce a sermon that would touch minds, hearts, and wills.

One Monday, I read John 21. Peter, James, John, Thomas (also known as Didymus), Nathaniel, and two others went fishing and came up empty. A man appeared on the shore, told them where to cast their nets, and miraculously, the disciples hauled in a great catch. John recognized that the man on the beach was Jesus. Upon hearing the Lord's identity, Peter dove in to meet Jesus. Their conversation on the beach started me on this quest to better understand generationalism and how it affects preaching. In verses 15 to 17, we read:

> [15]When they had finished eating, Jesus said to Simon Peter, "Simon son of John, do you truly love me more than these?" "Yes, Lord," he said, "you know that I love you." Jesus said, "Feed my lambs." [16]Again Jesus said, "Simon son of John, do you truly love me?" He answered, "Yes, Lord, you know that I love you." Jesus said, "Take care of my sheep." [17]The third time he said to him, "Simon son of John, do you love me?" Peter was hurt because Jesus asked him the third time, "Do you love me?" He said, "Lord, you know all things; you know that I love you." Jesus said, "Feed my sheep."

The commission I heard in this passage was to preach, feeding and nurturing both lambs and sheep. The discovery of such a challenge stayed with me for over a year. As I continued my routine of wrestling with God's Word, writing sermons, and reaching people with God's Truth, I did not have the time to reflect on how I was doing in ministering to the various ages in our congregation. The more I tried to "target" a group

to preach to, the more the task of feeding and nurturing on a large scale scared me. Up to that point, my target was too small; I was aiming at either an age group or a particular segment in our church population. I don't believe that I am alone in this. I believe every pastor has a concern to reach God's flock so that all can be released from sin and into fruitful living. It is a challenge to speak to all the generations in my congregation, yet to attempt such a challenge could only be affirmed in spending time praying to alleviate my worries and affirm my conviction that we can feed and nurture lambs and sheep, effectively preaching and reaching people in a multigenerational context using God's transforming Truth.

As I set out in search of understanding the facets of generationalism, I formed some research questions to help me focus on such a broad subject.

1. Where does generationalism come from? Does everyone define "generations" in the same way? (Comprehension)
2. Why do generations tend to work together? Why are they committed to one another? (Commitment)
3. Are there obstacles that prevent generations from interacting with one another? What are the bonds that draw them to come alongside one another? (Challenges)
4. Are there consequences if generations do not interact with one another? (Consequences)
5. What effects does generationalism have on preaching? (Connections)
6. How do I make my discoveries pertain to Kalihi Union Church? (Contextualization)

In this chapter, we will continue to deepen our understanding of generationalism by asking two questions: "Where does "generationalism" come from?" and "How does it impact preaching?" Through looking at various types of research to comprehend and commit to generationalism, and knowing the challenges and the consequences of such a pursuit, we are able to connect the generations through the art and skill of preaching and contextualizing the concepts, specifically to Kalihi Union Church.

Bibliographic Research and Review

There are a number of books that address the issue of generationalism. In chapter three, I examined books and articles that attempted to define generationalism. I also investigated the possible reasons why every generation is committed to building relationships with other generations. I outlined the challenges of reaching all ages and the consequences associated with generationalism and its impact on its benefactors. I proposed that preaching is key in joining generations together for understanding and unity, suggesting elements in the sermon that can enhance our effectiveness. My discoveries and outcomes are documented in chapter three.

Examining Other Churches

Sensing that I am not alone in this endeavor, I set out to interview seven to ten pastors who currently preach in multigenerational congregations. I formed a list of pastors who were in different denominations and size of churches and contacted them for an hour-long, face-to-face interview. I created seven questions to address the issues of comprehending and committing to generationalism, the challenges and consequences surrounding generationalism, and the impact generationalism has on their preaching.

The first set of questions focused on comprehending generationalism in individual churches. I asked, "How many generations would you say you need to communicate to on any given Sunday?" and "What would you say are the ages or age range within your congregation?" I wanted to get an idea of how other pastors "define" generations.

The third question sought out a sense of the pastors' commitment to generationalism. I asked, "Do you intentionally preach to reach all the generations in your congregation?"

The fourth question probed the challenges associated with generationalism as a part of the preaching process. I asked, "How do you attempt to reach all the generations in your sermon?"

The next set of questions probed the consequences of generationalism. I asked, "How successful are you at reaching all the generations in your congregation?" and "Are there any obstacles that you face when trying to preach to a multigenerational congregation?"

Finally, with the last question, I searched for insights in how pastors are being effective in preaching to their multigenerational audience. I asked, "What is one way you would suggest that someone could be effective in preaching to a multigenerational congregation?" After interviewing the pastors, I summarized and synthesized the results.[239]

Experimentation by Preaching

Preaching is not only the theoretical exploring of and developing of a theology, or a philosophy or a methodology, which results in a practical framework on paper. Preaching must be "tested and approved" in live situations if we are going to grow in our understanding and increase our effectiveness in reaching a multigenerational congregation.

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[239] See Appendix E for the letter and questions that were sent to the selected pastors prior to the interview.

In light of this understanding of preaching and of this study, I wrote eight sermons attempting to reach my multigenerational church. I delivered four sermons during the 2005-2006 school year and four sermons during the 2006-2007 school year. I followed up with the subsequent actions in evaluating my effectiveness in reaching the various ages with God's Word.

In 2005, the first four sermons were evaluated using one of the three following manners. First, I made informal, personal observations and notes to myself based on the feedback I received on my first sermon as people exited the sanctuary.[240] These discoveries were recorded mentally to assist me in developing and delivering future sermons.

Second, I surveyed the congregation. I provided an evaluation sheet for the members of the congregation to give me feedback on the second sermon.[241] I hoped to receive at least 50 responses from the people. I received 43 responses. People filled the sheet out during the worship service and deposited their feedback as they exited the sanctuary. On the form, I asked people who wanted to follow up on the survey to record their names and numbers so that I could call them. I also asked everyone to include their name so that if I had any questions about their responses, I could contact them and clarify their thoughts. I took the results and formed a report analyzing and synthesizing the responses.

Third, I provided an opportunity for people to have a face-to-face evaluation with me on the third sermon.[242] I tried to gather at least three generations to provide feedback. I asked basically the same questions on the survey and allowed the participants to provide

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[240] See Appendix F for the sermon outline.

[241] See Appendices G for the sermon outline and N for the 2005-2006 Sermon Evaluation Form.

[242] See Appendix H for the sermon outline.

their thoughts and suggestions in a group not larger than 20. I asked the following

questions:

- What do you think was the major idea that the preacher was trying to communicate?
- Did the introduction to the sermon motivate you to listen? Why or why not?
- Did the preacher's illustrations help you understand the sermon? Did they touch your life?
- Do you think that you better understand the passage of Scripture on which the sermon was based?
- Do you still have questions about it?
- Can you think of any way you might be different next week as a result of hearing the sermon this Sunday?
- What about the preacher's delivery? Did it help you to listen? Did you sense that he was talking with you? Is there anything you want to suggest that might make his delivery more attractive or easier to listen to?

Fourth, I enlisted the help of a small group to help me in a passage I planned to

preach sometime during the year. I laid out the passage for them and let them raise

questions and/or comments on it. I asked if there were illustrations or types of

illustrations they would suggest me using in the sermon. I also asked if there were

applications that would speak to the congregation. After receiving their input, I prepared

a sermon based on our time together.[243]

Each evaluation is recorded and reported in Chapter Five, along with further

evaluation questions that helped solidify my learning. These questions were:

- Was the process helpful? Were the people helpful?
- What did you learn?
- How did the people respond?
- Are there other comments that would be helpful in providing insight into this process?

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[243] See Appendix I for the sermon outline.

In 2006, I was interested in going deeper in my assessment of multigenerational preaching. Again, I purposely wrote four sermons that would focus on reaching all ages with God's Word. Then, for each sermon, I performed one of the following diagnostics to improve my understanding of my style and substance of preaching. First, I personally observed, assessed and evaluated one of the sermons based on the feedback I received as people exited the sanctuary.[244] For those who made personal observations, I followed up with a question to probe deeper like, "What part of the sermon stood out for you?" My reason for that particular question was that people will comment on points they remember and are "important" to them or made an impact on them. I made mental notes of their feedback to assist me in developing my preaching skills and delivering future sermons.

Second, I surveyed the congregation using a longer evaluation form for a second sermon.[245] The targeted number of responses I hoped to receive was 50. I received 56 responses. People were allowed to fill out the form during the worship service and preaching time. They were asked to deposit their evaluation forms on their way out of the sanctuary. On the form, I asked people who wanted to follow up on the survey to include their names and numbers so that I could call them. I also asked everyone to record their name so that if I had any questions about their responses, I could contact them and clarify their thoughts. I took the results and formed a report analyzing and synthesizing the responses.

Third, I again provided an opportunity for people to gather as a group to evaluate a third sermon.[246] Gathering at least three generations to interact, I asked the same questions as the 2005-2006 school year. The group's insight was recorded and reported

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[244] See Appendix J for the sermon outline.
[245] See Appendices K for the sermon outline and O for the 2006-2007 Sermon Evaluation Form.
[246] See Appendix L for the sermon outline.

in Chapter Five. I also answered further evaluation questions to round out my experience with multigenerational preaching. Those questions were the same as those in 2005-2006.

Fourth, I again enlisted the help of a small group to help me prepare a sermon for our church. We studied the passage together and allowed questions and comments to surface. We brainstormed possible illustrations and applications. After our time together, I prepared a sermon to present within the year.[247]

Each of these evaluations are recorded and reported in Chapter Five, along with the same evaluation questions presented in 2005-2006.

Collating the Information

My goals have been to understand where generationalism came from and determine its impact on preaching. Each type of research was implemented to examine five areas. First, research was used to comprehend generationalism. With the different ways of looking at "generations," preachers need to discover how people we are in contact with define "generationalism" and the parameters and boundaries that identify the various generations. Regardless of how we define the generations, God calls us to be one body, interacting with one another across the boundaries, and therefore my preaching needs to include all generations within my congregation.

Second, research was utilized to strengthen a commitment to generationalism. Generations desire to bridge the gap and break down the barriers, naturally and purposefully interacting with one another for various reasons. Hopefully, the research can help identify the reasons why generations long to bridge the gap.

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[247] See Appendix M for the sermon outline.

Third, research was used to see the challenges that arise from generationalism. Generations will have differences that may cause boundaries to arise. However, every generation seems to go out of its way to find reasons to bond to another. Through the opportunities to share and evaluate as a church, generations can interact with one another.

Fourth, research was employed to embrace the consequences of generationalism. Generationalism is a reality that can either break or build relationships. Both outcomes are consequences all pastors face. By identifying the dangers as well as the benefits of generationalism, we will be able to experience God's plan for His church.

Fifth, research was drawn upon to investigate methods that connect the generations through preaching. Preaching is one mode where ministers can declare God's message, informing and impacting lives and challenging generations to overcome the "gaps" for the sake of unity and glorifying God. As we continue to examine our style and methods used in communicating God's Truth, we can connect the generations and strengthen the bonds of relationship.

Sixth, research brought into play both theory and application in a multigenerational setting. Just as preachers might operate out of an "outline/framework" in composing their sermons, research may show whether there is a "template" or key components that will help their sermons be effective in reaching multigenerational churches.

Conclusion

Throughout history, God's Word has touched people's lives regardless of age. Throughout history, God's Word has touched multigenerational audiences. Jesus served

in multigenerational situations and commissioned the Apostle Peter to feed and tend

lambs and sheep (John 21:15, 17), alluding to feeding and tending the young as well as

the mature in the faith. One of the ways we do that is through multigenerational

preaching. As we continue to live in a multigenerational context, I envision preaching

and teaching to all generations, encouraging them to grow together.

CHAPTER FIVE

OUTCOMES

The joy of this dissertation has been taking the theory and living the reality of

generationalism. There is no escaping generationalism. There is no escaping Jesus' call

to feed and nurture lambs and sheep. There is no escaping the blessings as we continue

to strive to be a united body in Christ.

As we look at the outcomes from my research, I answer the following questions:

1. Where does generationalism come from? Does everyone define "generations" in the same way? (Comprehension)
2. Why do generations tend to work together? Why are they committed to one another? (Commitment)
3. Are there obstacles that prevent generations from interacting with one another? What are the bonds that draw them to come alongside one another? (Challenges)
4. Are there consequences if generations do not interact with one another? (Consequences)
5. What effects does generationalism have on preaching? (Connections)
6. How do I make my discoveries pertain to Kalihi Union Church? (Contextualization)

This chapter brings together both an understanding of "generationalism" and how

generationalism impacts preaching. Each opportunity brought encouragement and

enlightenment to spur me on to continue preaching to a multigenerational congregation.

Bibliographic Research and Review

The first type of research looked at the bibliographic material that defined

generationalism. Chapter two encompassed the "theological" approach while chapter

three expanded the "philosophical" approach to generationalism. Both chapters

addressed the commitment generations had to one another, the challenges generations

face, and the commission preachers have in effectively communicating God's Word within a multigenerational context.

Comprehending Generationalism

In Chapter Two, we defined generationalism from a theological perspective. Generationalism was (1) a particular group of people who lived during a specific "time" period marked by an individual's life or major event, (2) a collection or succession of generations either as separate entities or as a collection of generations who co-exist within a time frame in history, (3) a group determined by the number of years where one generation begins and another starts, and (4) a group defined by "life stages." God values every generation. As His children, we are each created in His image. Time and nature has formed the identities of generations drawing them close to one another and to God. Through interaction and interdependence, we find meaning and purpose in life as individuals and as a generation. God calls us to be His body, breaking through barriers and boundaries that block God's blessings when we do not bond with other generations.

Chapter Three defined generationalism in ways that are similar to Chapter Two. According to other writings, generationalism was also (1) a group that encompassed a number of "characteristics," such as time span, epochal, attitudinal, affectual, behavioral and functional (as seen in "Builders, Boomers, Busters, etc.), (2) a group/generation "sandwiched" between two generations, (3) a group of individuals linked together because they grow or develop together (i.e., moral development, task competency, etc.), and (4) a group that grows spiritually together. Three other terms synonymous with generationalism (i.e., "multigenerationalism," "intergenerationalism," and "cross-

generationalism") measured the quantity and quality of interaction that takes place between generations. Generationalism came from momentous events that affected attitudes, behaviors, and functions of a group of people born at or around the same time, and shaped the philosophy, methodology, ideology, and theology of each generation into a unique "culture." By understanding the culture, we will be better equipped to effectively preach in multigenerational settings.

Committing to Generationalism

Throughout Scripture, there are examples illustrating a desire of generations to bridge the gap and break down the barriers. Although each generation may have events, experiences, expectations and emotions that may define and divide it from others, communication is at the core of committing to generationalism. As generations communicate the importance of God, the impact of His Truth, and the intent of God's will, His love fosters a commitment to bond and build multigenerational relationships

Other literature echoes Scripture. In order for multigenerational, intergenerational, and/or cross-generational activities to take place, generations must be committed to bonding with other generations and willing to communicate with one another as "family." We all have something to learn from the older generation. We all have something to contribute to our own generation. We all have something to say to the younger generation(s). The key is communicating with love, honor, and respect, in order to grow closer to one another. Preaching can communicate God's love and design for generationalism.

Challenges of Generationalism

Generationalism has its challenges but generations have found ways to grow together. We all find common ground in the events, experiences, expectations, and emotions found in every day life. Unity is a part of God's plan to meet the challenge of generationalism, keeping us together as a people, as a family, and as a church. Unity is demonstrated in our ability and capacity to forgive unconditionally. By establishing commonality, embracing unity, and extending forgiveness to one another, generations can meet any challenge that separates and divides.

Books and journals add to the foundation of God's Word. Common events, experiences, expectations, and emotions are the great equalizers that enable generations to meet the challenges of generationalism through communication. Although generations want unity, they do not ascribe to uniformity. Every generation has experience and creativity to meet the challenges in life in its own way. Our "own way" may form barriers between the generations, unless the generations are willing to forgive and foster healthy relationships with one another, allowing opportunities for communication and understanding to take place. Preaching can equip and enable generations to rise and meet such challenges.

Consequences of Generationalism

Generationalism yields positive or negative results depending on the commitment generations have to unity. In the Scripture, generations experienced judgment when they did not teach the next generation to follow the Lord. They received blessings when they did.

Other writings point out that generations have a desire to pass information onto the next generation. This motivation is present in every generation. Preaching can help generations appreciate and affirm one another.

Connecting the Generations

Throughout the Scriptures, God's Word is used to bring generations together. Jesus commissioned us to make disciples, encouraging, entreating, and engaging hearts and minds through the act of preaching and the movement of the Holy Spirit. Throughout history, preaching Jesus Christ, God's Kingdom, repentance, and the Gospel has brought about transformed lives. Today, our world still needs to hear these topics.

Various authors encourage pastors to have a philosophy and methodology of preaching in order to bring generations together. The philosophy in preaching should call us to help people (1) know and follow God in faith and love, (2) grow in spiritual maturity and discipleship, (3) hear the Gospel using words people can relate to, and (4) meet God so that He can touch the mind, heart, and will. The methodology in preaching should direct us to (1) know our congregation/ audience/ listeners, (2) preach the Good News of Jesus Christ, (3) exegete passages to deepen our mind, heart and will in God, (4) engage as many senses as possible, and (5) reach as many ages or generations as possible.

Contextualizing Concepts for KUC

Feeding lambs and sheep is the image of multigenerational preaching at its best To achieve such a blessing requires a total commitment where we love God with all our heart, soul, mind, and strength and love people as ourselves (Mark 12:30-31).

Committing to generationalism calls us to articulate God's truth to the next generation, meeting the challenges and consequences that divide us with the dedication and devotion that drives us to connect with one another.

The written material suggests that effective preaching must be personal and practical using one key point, good eye contact, and the art of storytelling. It requires memorization so that the preacher can focus on the congregation rather than notes. This was evident as I interviewed pastors on their view of generationalism.

Examining Other Churches

As I created a list of pastors to contact, I was surprised at the response. They were very open and willing to talk about preaching to a multigenerational congregation. I gave them the questions ahead of time, sat with each of them for about an hour, and enjoyed hearing comments and convictions that verified my reading research and my own observations.

The Profiles

I interviewed seven pastors who serve in Hawaii. Six pastors serve on the island of Oahu and one pastor serves on the island of Hawaii. These seven pastors serve in a number of denominations that include the Christian Missionary Alliance (1), Evangelical Free Church of America (1), Independent (1), Southern Baptist (2), and United Church of Christ (2). The sizes of the congregations represented ranged from 100 to 500 members.

When I asked about the ages or age range and the number of generations present within the congregation, the following are the responses I received. (See Table 1: Pastor's Church Profile)

Pastor	Ages or Age Range in your congregation?	Number of Generations?
A	Ages 3-80+	3
B	Ages 1-95: Youth, College, Young Adults, Young Families, Older adults	3-4
C	Builders, Boomers, and Gen Xers	3
D	Ages 3-92	3-4
E	Preschool – 92:	4
F	Under 30's and Seniors	2-3
G	Seniors, Middle Adults, Young Adults, Youth, Children	3-4

Table 1: Pastor's Church Profiles

The Intentionality

I investigated whether these pastors "intentionally" preach to reach all the generations in their congregation. Four out of the seven say they do not. All seven begin their sermon preparation exegeting the Word of God. Once the study is complete and the sermon is crafted, only three intentionally speak to the different generations. One pastor does the children's sermon and before he releases the children back to their parents, he instructs the children to allow their parents to listen to the sermon as they sit quietly next to them. Another tries to incorporate "age" stories in his sermons to touch each of the different generations. Another intentionally (1) recognizes seniors, (2) has a cross-generational worship team comprised of children, youth, and seniors, (3) invites multigenerational testimonies during worship, (4) encourages signs of peace (hugs) every Sunday, (5) forms opportunities for multigenerational prayer to occur, and (6) longs to

see the fulfillment of Zechariah 8:4-8, where the old and young are together. In these three cases, these pastors are intentional in reaching all the generations in their congregation, which empowers them to build a multigenerational environment.

The Attempt at Multigenerational Preaching

All seven of the pastors "attempt" to reach all the generations in their sermon in primarily two ways. First, they use illustrations and stories in their sermons. They use life experiences and situations, current and historical events, and music to draw the different ages together. One pastor attempts to address the life situations that his congregation is facing and helps them to think about and live out their faith. Another pastor uses a series of illustrations, first to touch one group and then to move to another group.

Another pastor conveyed that he doesn't attempt to "target" any one generation, but speaks out of his own life experiences, hoping to touch every generation. He may use music and illustration which tends to reflect the "older" rather than "younger" generation, because he admits that he does not know the "teen culture" well enough. He attempts to speak to the different generations by focusing on the children during the children's sermon and focusing on the adults during the "adult" sermon. He also utilizes illustrations from common events, experiences, expectations, and emotions found in every day life to draw all generations together.

A second way these pastors reach the generations is keeping the sermon simple. A "simple" sermon means having just one point. One pastor said, "My congregation does not want an 'academic' sermon... and I have professionals attending my church."

"Simple" also means choosing words that make it accessible for most hearers. It is finding language that will minister to the different ages in their congregations. Going "simple" sometimes runs the risk of people communicating that they want to "mature in their faith." One pastor focuses on new believers in his preaching and encourages others to attend small groups to add spiritual depth to their life. His methodology is not unique to the Christian community.

Here is the challenge of multigenerational preaching. If we attempt to preach to a multigenerational church, we may compartmentalize our worship service into "age-level" activities. If we are intentional in preaching to a multigenerational church, all aspects will be deliberate in seeing multigenerational interaction and participation occur in our worship services.

Personal Evaluation

Evaluation is often difficult to receive, especially concerning our preaching. Only two pastors commented on their success in reaching all the generations. One felt he was pretty successful. The other pastor tries to get input as to how he is doing through informal inquiry after the church service. In the next sections, I share how I received feedback and my thoughts and feelings about being evaluated on my preaching.

When asked if there were any obstacles to preaching in a multigenerational church, two pastors responded. One pastor is dealing with older adult leaders who hold onto tradition and some do not attend worship. Another pastor said he faces a "religious spirit" in people that restricts the actions of others rather than freeing them to abundant

life, having a sense of "legalism" rather than fostering a freedom to grow and to affect change as they live out their calling in Christ.

Some Suggestions

The pastors offered some wonderful suggestions regarding how one could be effective in preaching to a multigenerational congregation. The first suggestion was to know the congregation. We need to greet and mix with them, relating to them in the course of everyday life, and understanding their world. By doing so, one pastor felt it brought credence to his preaching. Another pastor concurred saying that he tries to "hang out" with his young people to understand their world. Still another pastor felt that by knowing his congregation, he could choose his words and illustrations wisely to touch the heart of individuals.

A second suggestion was to learn to tell stories. Every pastor I interviewed emphasized and elaborated on the importance of illustrations. Stories help congregations remember and retain the message. One goal that most of these pastors had was to have their members remember the message all week. Stories enable words to come to life in the minds and hearts of people. One pastor advocated using humor to help make his points memorable to his congregation.

Helping our congregations remember our sermons is a challenge. One pastor gives out a copy of his sermon after the service. I give my outline out before the service because I have discovered that those who have a hard time hearing in our sanctuary can at least follow and/or read my outline and not feel bad about not "hearing" the sermon.

A third suggestion came from one of the pastors who shared with me his style of preaching. He calls his style of preaching "coaching," where he addresses "felt needs," sticks to one topic, and coaches his congregation through life's issues using God's Word. It reminded me of the way I changed in my communication style as a parent. I changed in how I spoke to my sons and daughters when they were children, now as some of them are teenagers, and now to some that are young adults.

One final suggestion was to never neglect prayer. One pastor felt that prayer is the key to our effectiveness in multigenerational preaching. His prayer for himself is to ask God to help him relate to his people. Amen to that.

Contextualizing My Discoveries

Preaching is not only a skill but it is also an art. It cannot be relegated to theory alone. One improves his preaching not only by reading more but practicing more and more. Unless we are intentional in preaching to a multigenerational congregation, we will never be better at it.

I wrote eight sermons involving some kind of evaluation. Two of the sermons were evaluated "informally" as I listened to comments given at the back door of the sanctuary. Two of the sermons were evaluated by a "survey" taken during the sermon. Two of the sermons were evaluated through "face-to-face" interactions after the sermons. Two of the sermons were evaluated by enlisting the help of a small group to give me feedback for a future sermon. After receiving my evaluations, I answered other questions that would help solidify my learning process.

Collating the Informal Evaluation

The first set of sermons looked for "informal" evaluations that we receive on any given Sunday. Most people tell us, "Thank you for the sermon," or "The sermon was great." I tried to follow up with the question, "What was great for you?" or "What point stood out for you?" By asking specifically these questions, I was able to assess what touched the individuals and what spoke to them. This immediate feedback was helpful in showing me what points stuck in their minds. The problems with "informal" feedback are threefold. First, I needed to be intentional in asking the "follow-up" question. Without it, we have an overall appreciation but no specific evaluation in our preaching. I found that I was less willing to ask the follow up question if I knew I did not (in my mind) do a good job preaching that particular Sunday. I had to intentionally force myself to ask the follow up question every week to get a better understanding of how to reach my congregation. The second problem with "informal" feedback is that usually there are a number of people in line. If you spend more than a hand shake and a cordial greeting, you hold up the line. Asking the follow up question takes time but no more time than when I try to follow up in how people are doing. Taking the extra time has allowed me to not only evaluate my sermon and receive immediate feedback, but build relationship with the people. Third, because there are so many people to catch after, in between, and before services, I did not have the time to write down the comments for later reflection.

Throughout the past two years, I have found some value in immediate, informal evaluation. Immediate feedback makes an impact. It provided more time with individuals coming through the "reception" line. However, immediate, informal

evaluations would be maximized if some kind of method to record "informal" evaluations on the spot could be achieved. Such a mode of recording needs to be further investigated.

Collating the Evaluation Surveys

The second type of evaluation was those received from surveys. The first year I surveyed the congregation, I received 43 responses. My second year resulted in 56 responses. The feedback was helpful and immediate. For the most part, the people stated my main point but also included the two sub-points in the sermon. Some commented that my sermon was clear, simple to understand, and flowed in its thoughts. For some, the illustrations were vivid and appropriate. For others, the illustrations did not illustrate my point.

In my second year in using a survey to evaluate my preaching, it seemed that people got the main point, and the illustrations were "fun and to the point." Someone commented that the sermon was "packed with information... and maybe should have been taken one commandment per week." Illustrations were the key in how the sermon touched people's minds and hearts. The sermon touched the mind by the way the facts were unwrapped in ways that related to life. The definitions helped some to track and understand the "whole" idea of the commandment. The sermon touched hearts through illustrations, humor, probing questions, issues raised, and through time to reflect and pray after the sermon. People's wills were moved by providing tangible ways to love God and others, reflection and prayer time after the sermon, and a willingness on the part of the hearer to be open to God speaking to them.

Through this survey evaluation, I gained three insights. First, it is important to clearly state my main point. The main point keeps the sermon on track and does its job as we reiterate the point in some form throughout the sermon.

Second, illustrations are important. People remember illustrations better than points, especially personal experiences. Therefore, illustrations must be obvious in their connection to the points made. One should not assume that the audience will get the connection, so illustrations must be followed up with commentary for clarity and connection.

Third, evaluation makes us work harder. There is a good pressure that is applied to the preacher when they know that they are being evaluated. It causes the pastor to carefully prepare, write and deliver the sermon. It stretches the speaker to target a wide range of ages, cultures, schooling, work experiences, and levels of spiritual maturity. Some enjoyed my "slang" while others preferred "good grammar."

In my second year using evaluation surveys, I learned similar lessons. First, again, the main point must be clear and integrated throughout the sermon. If there are sub-points, they need to be stated clearly, especially in their connection to the main point.

Second, illustrations are crucial. They aid in clarity and flow of the sermon. Illustrations help people remember and help the preacher memorize the sermon. The sermons that have thoughts that flow together make memorization easier. Memorization helps in making eye contact, a sense of "freedom" to preach, and the ability to "edit" the sermon in a live situation, especially when the "time limit" is pressuring the preacher to finish the sermon.

Third, a time to reflect after the sermon is critical. I started to implement a time of reflection at the end of my sermons where I asked the congregation to write down a point in the sermon that touched them, some plan or action that they felt they should take, and other things God might be saying to them through His Word. Then we had a time of silent prayer allowing each individual to lift up their ideas, thoughts, and plans to the Lord before I ended with prayer. It seemed to help people focus on the Word rather than rushing out or moving on with life.

Overall, the congregation appreciated the opportunity to give input and my willingness to receive it. Although there were some who took the opportunity to "critique" my ministry and to remind me of their concerns rather than comment on my preaching, many encouraged me and have commented how I have grown in my preaching.

If I were to have another evaluation survey for my congregation, I would have them fill it out together and submit it together. Most turned the questionnaire in after the service, but some took as long as two weeks to respond. Those that took longer felt that they needed more time.

Collating the Face-To-Face Evaluation

My face-to-face encounters had similar responses to the evaluation survey. Most got the major point or idea of the sermon, as well as my sub-points. My delivery was well-received with some helpful tips on how I can improve.

Introductions set the tone for the sermon. It is the first impression the congregation has as they embark on a journey through God's Word. For my

congregation, introductions help them to focus on the rest of the message. In my second year, the background information during the introduction helped set the stage for the rest of the passage. I also began with congregational singing, which touched the people's hearts. It reinforced for me that music has the propensity to touch the mind, the heart, and the will.

Illustrations are necessary to help our congregation flow through the sermon. Illustrations can bring back memories as well as form memories. The difficulty I find in trying to get an "evaluation" on my illustrations is that it seems there are some who like my illustrations and others who do not. Some see the connection and relevance of my illustrations and others do not. Some say I use personal and practical illustrations and others do not hear or see the illustrations and want more personal and practical illustrations.

I have discovered two ways to address the subjectivity in evaluating illustrations. First, one way to bridge the discrepancy in the evaluation of illustrations is to have a dialogue approach in giving our sermons. Posing questions and encouraging dialogue seemed to make people more attentive and active in their learning, engaging their mind and heart in the process. A second way is to pray for God to speak to people. Only God truly knows the needs and struggles of each individual. Only He can speak the people's language. Only He knows what each person needs, how each can grow, and what each is dealing with. It is as simple as letting God speak to individuals.

This kind of evaluation is a very difficult process. To me, it was more intimidating than the time in front of peers and professors. It challenged my humanity and my humility. Part of the stress was that it was done during a "rough" time in the life

of the church. There was also the added pressure of preaching being my "livelihood," and the nature of our church as a family is that when we gather, we "air things out." Let me suggest a few things to help this process be an enjoyable one.

First, take some time after the evaluation to pray. I was grateful for God's encouragement and exhortation. I was very appreciative of my wife's steady and affirming critique that validated some of the comments. Time away and time in prayer helped me appreciate those who shared and I came to see them as encouragers and supporters.

Second, be gracious in the evaluation. Some commented that I was the first pastor to suggest/offer this opportunity. Many knew how difficult such an evaluation could be. By being vulnerable, supporters were great in encouraging and those that are wrestling with me over other issues seemed to have softened since the evaluation.

Third, try to have the evaluation during the "off season," when none of the major holidays and events are scheduled. The added stress of a season plus an evaluation is probably more than anyone can handle. Then, again, in ministry, is there such a thing as a stress-less season in the life of the church? In some ways, I know why none of my predecessors engaged the congregation in this fashion. Still, in other ways, they missed out on a (only as I look back) wonderful experience.

Collaborating for a Future Sermon

When I advertised and offered an opportunity for people to "assist" me in preparing for a future sermon, the group was rather small. Those that showed up wondered why they were there since they had no training in preaching. Once we started

examining the Scriptures and brainstormed ideas and thoughts, the group seemed to be more at ease. Their insights were very instrumental in forming the sermons. As I wrote the sermon, their faces and thoughts were very much a part of the process.

This was a wonderful process and I would highly encourage pastors to try it at least once. Unlike Bible studies, this "exercise" allowed a freedom to listen to and get to know people. As a group, we explored and examined the Scriptures without any pressure, enabling me to hear their heart-felt needs for loved ones. I learned to listen and take notes, suspending judgment… suspending "writing" my sermon during that sharing time. This proved to be more difficult when tackling the second sermon. There were a lot more questions that people posed, causing me to wonder how I could address all of them in a sermon. It was only after suspending judgment and writing, focusing on the moment, and later taking the input to the Lord that I discovered two insights. First, questions that people pose stem from a need within. When people ask questions, we get a glimpse into their thought processes and their needs. Second, sermons require time in prayer. After my time with the group, God pulled the sermon together in my times of prayer and reflection. God led me to do a first-person monologue in an attempt to address all the questions.

Humility helped in this process. I discovered that people are gracious. I did not feel like they told me what or how to preach. Instead, they were surprised and honored to be asked to help. It was more of a collaborative effort than a conflict endeavor.

I think that this process should be done more often and it should include the process of preparing sermons. This would help our members to have an idea of what goes into preparing the sermon every week. Also, it is a great tool for building unity and

relationship. I think it gave people an opportunity to know me and for me to know them. This process has to be approached with prayer and humility and a readiness for potential conflict. Some may use this opportunity to vent their feelings rather than to focus on the tasks, however, this was not my experience in both situations.

Some Final Thoughts

Generationalism is present in every church. Whether we are conscious or unconscious of that fact, whether we are intentional or unintentional in our attempt to address generationalism, God seems to put it on a pastor's heart to feed and nurture lambs and sheep. What will it take for churches to embrace multigenerational preaching? It will take five things.

First, we need to understand "generationalism" as a gift from God. The Bible, other sources of literature, and practical research all point to an underlying desire for every generation to know itself, know the others, and appreciate differences and strengths. We cannot let definitions and distinctives continue to divide us. By understanding and appreciating our diversity, we can overcome the gaps that separate the generations. Multigenerational preaching is the vehicle for communicating information that will enable generations to understand and appreciate each other.

Second, we need to commit to generationalism, embracing the fact that we need one another. Every generation has a stake in the other generations. We are either learning from or teaching one another. Multigenerational preaching is the model of communicating truths that will enable generations to bond with each other for the health of present and future generations.

Third, we need to meet the challenge of generationalism by finding commonality, unity, and forgiveness. We all have common events, experiences, expectations, and emotions found in every day life that help unite the generations together. Through understanding and forgiving one another, generations can overcome any challenge that may divide the generations. Multigenerational preaching is the tool of communicating identity that will enable generations to withstand any storm.

Fourth, we need to understand the consequences of generationalism. Every action or behavior can result in a positive or negative consequence. Generationalism can bring judgment or blessing, depending on the level of commitment and whether generations will rise to the challenge of loving one another and loving God. Multigenerational preaching is the compass that will enable generations to find their way back to one another and to God.

Fifth, we need to see preaching as the bond that connects the generations together. Preaching reaches all ages and teaches all people in all generations. One point sermons with illustrations seem to be desired by all generations. Multigenerational preaching is the one gift from God that will enable generations to bond and build their relationships with one another.

Throughout the centuries, God's messengers have dealt with the difficulty of communicating the Gospel to a multigenerational audience. It is not a new phenomenon that we have examined but it is one that has challenges that arise out of technological changes and the speed of information in today's society. Utilizing tools such as preaching one point sermons, maintaining eye contact, and developing skills in storytelling may help in communicating God's Word, but it will not replace good

exegetical study and expository preaching that informs and challenges the mind, heart, and will with the help of the Holy Spirit. May God continue to develop the preacher's mind, heart, and will so that God's people may follow and obey our Lord Jesus Christ.

APPENDIX A: HISTORICAL HIGHLIGHTS ABOUT KALIHI UNION CHURCH

The following facts about the foundational history of Kalihi Union Church are excerpts from Brad Matsunaga's 1980 research paper. His paper is recommended for those who want to know 'the rest of the story'. These selected highlights should confirm in our hearts that the Lord was the true founder of KUC. The name Kalihi Union Church is significant. *Kalihi* means the "outer limits". KUC was planted in the very heart of the neediest area of Honolulu in the early 1900's. KUC has been where people hurt the most since its beginning. *Union* means a harmonious fellowship of different races who want to embrace Christ as Lord. KUC was one of the first churches to break down walls of human prejudice and racial bias. KUC has been a multi-racial congregation living in harmony by the grace of God. *Church* meant those who had received the Gospel joining together to form a church.

Beginnings (1900 - 1917): Horace Wright Chamberlain was the primary loving founder of KUC. He is related to the original Chamberlain missionaries who first came to Hawaii in 1820. When Prime Minister Kalanimoku boarded that first missionary ship, Thaddeus, on April 2nd near Kailua Kona, his heart had already been prepared to receive the Gospel. He was thrilled with the hymns sung by the missionaries. He was amazed at the printed word. The next morning Danny Chamberlain, son of Daniel and Jerushal Chamberlain, climbed into his lap and showed him a Webster's speller. From that day to his death he became a man of books especially of the Bible. In a real sense KUC has a direct linkage with the original missionaries to Hawaii. We should embrace this truth with great spiritual joy and responsibility.

The great fire and plague of Honolulu in 1900 caused the city to grow out toward the Kalihi area where most of the immigrants lived. It was a needy and poverty stricken area. The Palama Chapel was first established in 1899 and pastored by Peter Westervelt, associate pastor of Cental Union Church. English became the common language for all the children (Hawaiian, Chinese, Japanese, Portuguese) in the Kalihi-Palama area. The English ministry was in high demand. Rev. Horace W. Chamberlain of Chicago, sensed God's call to come to Hawaii and eventually assist Hawaiian Pastor Rev. Poai of the Kalihi-Moanalua Church with the English services. In 1909, Chamberlain gave himself fully to the work in Kalihi raising funds for its support.

With missionary vision and heart, Chamberlain passionately pleaded the need for property in the Kalihi area. The Hawaiian Evangelical Association heard him. This plea led to the purchase of the seven acres Lloyd Estate in 1911 for $10,000. The purchase was made possible by the generosity of P.C. Jones, often called the father of the Kalihi Settlement. The Chamberlains put their ministry on the line when they boldly petitioned the Oahu Association to establish an independent Church in Kalihi in 1912. They said they would conclude that their work was over and they would never return to the Islands if this request were rejected. On August 9, 1913 the Oahu Association approved their request knowing that no one loved Kalihi like the Chamberlains. On September 21,

1913, the Kalihi Council gladly voted to become a church with Chamberlain as pastor with final approval given by the Oahu Association on November 6, 1913.

The old church building was transported to the grounds on May 11, 1914 and a new two story parsonage was built and dedicated on December 10, 1914. Money continued to be raised during WW I and construction was completed on a new worship building on September 30, 1917. Dedication was conducted by Rev. Coale.

The ministry continued to grow especially through the ever increasing youth who loved the athletic fields and basketball programs. KUC became the only English speaking Protestant Church that ministered on its own ground to the 4000 people of Kalihi. Hundreds of young people were ministered through the youth program at KUC for the next 40 years.

Pastoral History

Many different pastors served at KUC from 1915-1935. Dr. Paul "Papa-san" Waterhouse became pastor in 1935. As a former missionary to Japan, he communicated well to the Japanese community in Kalihi. By 1945, attendance had risen from 169 to 542 on Sundays. He served as part time pastor and director of the Honolulu Bible Training School, which trained hundreds of young people for service to the Lord.

Pastoral History (continued)

1947	Rev. Dr. Paul Waterhouse established a Japanese speaking church at KUC.
1946-48; 1950-54	Rev. Herbert Eggleston was discipled by Rev. Dr. Waterhouse while serving as a young Army officer.
1954-1963	Rev. William Steeper, former IVCF staff member at UH, became KUC's pastor. His loving and healing ministry caused the church to grow deeper and larger.
1963-1975	Rev. Dr. Stanley Johnson continued an excellent teaching and discipling ministry.
1977-1983	Rev. Dr. Richard Weisenbach served faithfully as the missions emphasis grew.
1984-1988	Rev. William Steeper served as interim pastor.
1989 to 2001	Rev. Dr. John Boaz kept a straight course with the message of truth and promoting mission outreach.
2002 to Present	Pastor Peter Kamakawiwoole, Sr.

Building Highlights:

1914	Dedication of transported center and newly constructed two story Parsonage.
9/30/17	Worship building dedication by Pastor Coale.
1918	Dedication of Historic Church Bell.
1957	New Sanctuary built by the sacrificial giving of all members of the church. Especially through Sunday School and the cashing in of War Bonds. Tom Masaki served as building chairman.

| 1986-88 | Completion of two 2 story Education buildings, Gym renovation and additions, Multi-Purpose Chapel and Duplex. |
| 1997 | Completion of new administration offices, new restrooms, handicap ramp, nursery, maintenance shop and two new classrooms. |

Other Significant Events:

1940-1990	Maybelle Steward served as church organist for 50 years. (In 1864, James Kekela, the first Hawaiian ordained missionary to Marquesas, saved a marooned sailors life by giving his boat to the Island Chief in exchange for the sailor's life. President Lincoln sent Rev. Kekela a gold watch in recognition of his heroic deed. Rev. Kekela was Maybelle Steward's great, great grandfather.)
1963	After considerable discussion and concern, KUC voted to join the United Church of Christ (Old name was Hawaiian Evangelical Association). KUC wisely retained the deed to their property.
Oct. 1980	Youth Pastor Jay Jarman felt a calling to start the Church at Our House, name later changed to Mililani Community Church in 1996, and held its first service with the help of 12 dedicated members from KUC.
July 28, 1991	KUC voted to withdraw its membership from the United Church of Christ. The focal issue being the UCC endorsement of Senate Bill 1811 which prohibited job description on the basis of sexual orientation. KUC felt this decision was in violation of the Bible's teaching about homosexuality and could endanger the hiring practice of churches and church schools.
July 11, 1993	Voted to join The Evangelical Free Church of America.
March 1997	Voted as a group of 5 EFCA churches in Hawaii to become our own district named the Southwest Pacific District (Hawaii) with Pastor Mark Olmos as District Superintendent and Pastor John Boaz, District President.
March 14, 1998	First Regional Conference as a new district to be held at Kalihi Union Church.
June 24, 1998	Pastors David & Danny Yamashiro of Christ Church at Kapolei held its first mid-week service at Ewa Beach Elem. School with 54 adults and 21 children in attendance, many were dedicated members from KUC.
January 18, 2004	Grand Opening of Christ Church at Aiea, led by Pastor Owen Tanoue with many dedicated members from Christ Church at Kapolei and Kalihi Union Church in attendance at the Old Beacon Restaurant.

APPENDIX B: THE JUDGES

In chapter two, we examined the commonality between the generations through the lives of the Judges. Below is a snap shot of their "reign."

Judge	Enemy	Years of Suffering	Years of Peace
Othniel (3:9)	Aram Naharaim (3:8)	Eight (3:8)	Forty (3:11)
Ehud (3:15) & Shamgar (3:31)	Moabites (3:12)	Eighteen (3:14)	Eighty (3:30)
Deborah (4:4)	Canaanites (4:2)	Twenty (4:3)	Forty (5:31)
Gideon (6:11)	Midianites (6:1)	Seven (6:1)	Forty (8:28)
Tola (10:1)	Israel Themselves (Chs. 9)		Twenty-three (10:2)
Jair (10:3)	Israel Themselves (Chs. 9)		Twenty-two (10:3)
Jephthah (11:1)	Philistines & Ammonites (10:7)	Eighteen (10:8)	Six (12:7)
Ibzan (12:8)			Seven (12:9)
Elon (12:11)			Ten (12:11)
Abdon (12:13)			Eight (12:14)
Samson (13:24)	Philistines (13:1)	Forty (13:1)	Twenty (16:31)

APPENDIX C: DEFINING "GENERATIONS"

	Barna, George. Baby Buster: The Disillusioned Generation. (Northfield, 1994). p.14.	Celek, Tim. Inside the Soul of a New Generation: Insights and Strategies for Reading Busters. (Zondervan, 1996).	Wisdom, Andrew C. Preaching to a Multi-Generational Assembly. (Order of Saint Benedict, 2004).	Hilborn, David & Bird, Matt. God and the Generations: Youth, Age and the Church Today. (Paternoster, 2002).
Builders: Institutional Generation			1901 to 1924	
World War Generation				1901 to 1924
Silent: Bridge Builders			1925 to 1942	
Seniors	1926 and earlier	Before 1925		
Builders	1927 to 1945	1925 to 1944		1925 to 1945
Boomers	1946 to 1964	1945 to 1964		1946 to 1963
Xers				1964 to 1981
Busters	1965 to 1983	1965 to 1980		
Unnamed	1984 to present			
Blasters		1980 to present		
Millennials				1982 to present

APPENDIX D: DEVELOPMENTAL STAGES

Erik Erikson's Developmental Stages[248]

Task		Problem	Outcome	Ages
Basic Trust	vs.	Basic Mistrust	Drive and Hope	1
Autonomy	vs.	Shame and Doubt	Self-Control and Willpower	2-3
Initiative	vs.	Guilt	Direction and Purpose	4-6
Industry	vs.	Inferiority	Method and Competence	7-11
Identity	vs.	Role Confusion	Devotion and Fidelity	12-20
Intimacy	vs.	Isolation	Affiliation and Love	21-32
Generativity	vs.	Stagnation	Production and Care	33-55
Ego Integrity	vs.	Despair	Renunciation and Wisdom	55 on

Lawrence Kohlberg's Levels of Moral Development[249]

Level 1: Preconventional or premoral reasoning where the "moral value resides in external, quasi-physical happenings, bad acts, or in quasi-physical needs rather than in persons or standards" which are "dominant in middle-class children, ages 4-10."

Level 2: Conventional Role Conformity where the "moral value resides in performing good or right roles, in maintaining the conventional order, and in fulfilling the expectations of others" which "may appear in preadolescence" and "is the major level of adults.

Level 3: Postconventional or Self-Accepted Moral Principles where the "moral value resides in conformity by the self to shared and shareable standards, rights, and obligations" which is "seen in adulthood, if at all."

Gail Sheehy's Adult Phases of Growth[250]

Name of Phase	Ages	Characteristics
Pulling up roots	18 on	Leaving home Separating of self from parents Experimentation in lifestyle
The Trying Twenties	Mid-20s	Doing what "I should" do Sense of ability to do most anything Commitment to marriage, children, single life, or job
Catch-30	28-32	Expressing oneself on heretofore neglected

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[248] Erik H. Erikson, Childhood and Society (New York: Norton, 1963), p.274 in White, James W. Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community. (Religious education, 1988). p.95.

[249] White, James W. Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community. (Religious education, 1988). pp.110-111.

[250] White, James W. Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community. (Religious education, 1988). p.121.

aspects of that self
Earlier commitments (marriage, job, something)
are abandoned or reformed

Rooting & Extending   Mid-30s   Doing what "I want" to do
More settling down but with success orientation.
"Becoming your own person."

Deadline Decade   35-45   Mid-life crisis occur
Time push felt
Awareness of one's own mortality

Renewal/Resignation   Mid-40s   Doing what "I must" do
Equilibration regained
Modifying life plans

Daniel Levinson's Adulthood Phases of Male Development[251]

Age	Stage
65	Late Adulthood
60	Late Adulthood Transition
55	Culmination of Middle Adulthood
50	Age 50 Transition
45	Entering Middle Adulthood
40	Mid-life Transition
33	Settling Down
28	Age 30 Transition
22	Entering the Adult World
17	Early Adult Transition
	Childhood & Adolescence

Howe and Strauss

Age	Stage
0-21	Youth
22-43	Rising Adulthood
44-65	Midlife
66-87	Elderhood

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[251] White, James W. Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community. (Religious education, 1988). p.123.

APPENDIX E: LETTER TO PASTORS (INTERVIEW)

This was my letter that I sent to selected pastors prior to the interview.

KALIHI UNION CHURCH

2214 North King Street
Honolulu, Hawaii 96819
Phone: (808) 841-7022
Fax: (808) 845-5349
Website: www.kalihiunion.org

Rev. Dr. Peter Kamakawiwoole, Sr., Senior Pastor
Rev. Bill Rutledge, Minister of Worship & Prayer
Rev. Yoshitaka Fujinami, Minister of Japanese Fellowship
Mr. Brad Toyama, Minister of Evangelism & Discipleship
Mr. Kendal Fong, Youth Director
Mr. Ken Yoshida, Administrator
Mrs. Joy Addiss, Preschool Director

(Date)

Pastor,

Thank you taking the time out of your busy schedule to be involved in an interview scheduled for:

Day & Date: _____

Time & Place: _____

Here are the questions I will be asking you when we meet.

- What would you say are the ages or age range within your congregation?
- How many generations would you say you need to communicate to on any given Sunday?
- Do you intentionally preach to reach all the generations in your congregation?
- How do you attempt to reach all the generations in your sermon?
- How successful are you at reaching all the generations in your congregation?
- Are there any obstacles that you face when trying to preach to a multigenerational congregation?
- What is one way you would suggest someone could be effective in preaching to a multigenerational congregation?

If there are other insights you have on this topic, please feel free to express them when we meet. Again, thank you for your time and willingness to share your thoughts on generationalism. Blessings on you, your family and your ministry.

In His Service,

Peter K. Kamakawiwoole, Sr.

APPENDIX F: SERMON SAMPLE #1

The following sermon was used for this dissertation project during the 2005-2006 school year.

"The Resurrection... Our Living Hope"
1 Peter 1:1-9

Introduction:	One of the largest department stores in our nation sold a doll, a Jesus action figure. It didn't sell. The manager tried one last promotion to get rid of the dolls. He hung a sign that read: Jesus Christ—Marked Down 50%... Get Him While You Can.[252] The real tragedy of this story is that Jesus isn't a toy. He cannot be bought. He isn't a play thing or a made up super hero. He came into the world to bring us hope. He went to the cross to bring us to our knees. He was buried to prove a point. On the third day, God would demonstrate His power over death through the resurrection. But this resurrection occurred almost 2000 years ago.
Supplement:	What difference does the resurrection have on our lives?
Complement:	Our hope is strengthened by our ability to embrace the full reality of the resurrection.
Background:	1 Peter 1:1-2 says, "Peter, an apostle of Jesus Christ, To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, ² who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood: Grace and peace be yours in abundance."
Audience:	Peter, a follower, a disciple of Jesus, wrote to comfort and encourage God's elect. Define "elect." Peter writes to Christians who were scattered throughout five of Asia Minor's Roman provinces who were strangers to this world, especially after knowing Christ. Their home, their citizenship was secured in the reality of the resurrection. Our source of salvation comes from God, through the saving work of the Spirit, and the cleansing of the Son, Jesus.
Transition:	Let us read together from 1 Peter 1 and contemplate the reality of the resurrection. (vss.3-7)

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[252] Charles R. Swindoll, *Growing Deep in the Christian Life* found in Charles R. Swindoll, *The Tale of the Tardy Oxcart and 1,501 Other Stories*, (Nashville: Word Publishing) 2000, c1998.

[3] Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, [4] and into an inheritance that can never perish, spoil or fade—kept in heaven for you, [5] who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. [6] In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. [7] These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

I. The reality of the resurrection assures us of salvation.
    A. The proof is found in the resurrection.
        1. Contemplating the impact of the resurrection
        2. Connecting the resurrection with His invitation and our acceptance.
    B. The promise is found in our inheritance.
        1. Power to guard and protect
        2. Permanence and security in Heaven

Transition: The reality of the resurrection assures us of salvation. (vss.8-9)

[8] Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, [9] for you are receiving the goal of your faith, the salvation of your souls.

II. The reality of the resurrection produces faith.
    A. Faith is meant to be lived out… not locked up.
    B. Faith is not based on fear but on friendship.

Transition: The world can steal our joy, but our Savior gives it back to us.
               Don't put off practicing the Word. Put your faith into action.

Invitation: Let us embrace the reality of the resurrection as we experience life with a living God.

APPENDIX G: SERMON SAMPLE #2

The following sermon was used for this dissertation project during the 2005-2006 school year.

"A Life of Forgiveness"
Mark 8:31-38

Introduction:	The book Returning to Holiness by Dr. Gregory Frizzell.
Question:	What have you been discovering about holiness?
Key point:	Following Jesus takes (commitment).
Transition:	Let's begin our journey as we read verses 31-33.

[31] He then began to teach them that the Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and that he must be killed and after three days rise again. [32] He spoke plainly about this, and Peter took him aside and began to rebuke him. [33] But when Jesus turned and looked at his disciples, he rebuked Peter. "Get behind me, Satan!" he said. "You do not have in mind the things of God, but the things of men."

I. Our commitment to follow Jesus has its ups and downs.
   A. The bomb
      1. The expectations of the "Savior, Messiah, King"
      2. The news (the good news/the bad news: You've discovered the Savior... You've discovered He has to suffer)
      3. Peter did not like what he heard
      4. Jesus spoke even clearer: "Go away behind Me. Go away after Me."
   B. Bombs in our life?
      1. Have there not been times when we too have questioned God's way of working and suggested to him another pattern, closer to our way of thinking?
      2. Temptation faced and conquered, yet faced again. He would not yield to it and neither must His followers. To follow Jesus is to follow the path of suffering and even death.

Transition: The bond (vs.34)

[34] Then he called the crowd to him along with his disciples and said: "If anyone would come after me, he must deny himself and take up his cross and follow me.

II. Our commitment to follow Jesus has three requirements
   A. Deny ourselves means saying "no" to self and "yes" to God
   B. Take up our cross as one condemned, submitted to God's authority.

C. Follow Him (v.35)

^{35} For whoever wants to save his life[a] will lose it, but whoever loses his life for me and for the Gospel will save it.

    1. Our allegiance shifts from the masses to the Messiah.
    2. Unconditional desire on our part to follow
    3. Total trust gives us total confidence in the hope of eternal life.
D. Jesus then asks two rhetorical questions: (vss.36-37)

^{36} What good is it for a man to gain the whole world, yet forfeit his soul? ^{37} Or what can a man give in exchange for his soul?

    1. Answer to both? Nothing.
        a. Bill Gates was the wealthiest man in 2005. He has a $51 billion fortune.
        b. The daily allowance for $1billion is $2.74million
        c. I am blessed with the income I have now… yet at times, it leaves me empty.
        d. Jesus says that you can have all the world has to offer, but if you do not have Him, if you do not trust in Him, you will be eternally bankrupt for all the world's goods will not compensate for losing one's soul.
        e. How do we embrace Jesus? (v.38)

^{38} If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

    2. Not ashamed of Him… we acknowledge Him
E. Why does Jesus speak this way?
    1. Preparation for future ministry
    2. Provide encouragement to those facing persecution in Rome.
F. A life of forgiveness requires denying self, carrying the cross, and following Jesus.
    1. Individual: In the battle against sin, seek the Savior.
    2. Fathers: In the battle for relationship, seek the Redeemer.
    3. Leaders: In the battle for commitment, seek the Christ who unites as one.
G. Sin separates us from God… that is why we needed a Savior. His name is Jesus.

Romans 1:16—I am not ashamed of the Gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

Transition: Will you trust in Him? Will you continue to confess to Him? Will you be a person that asks and lives a life of forgiveness?

Invitation: Let us commit our lives to following Jesus.

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a The Greek word means either *life* or *soul*; also in verse 36.

APPENDIX H: SERMON SAMPLE #3

The following sermon was used for this dissertation project during the 2005-2006 school year.

"What Shape Are You In?"
Isaiah 64:1-9

Introduction:	Thanksgiving is the season not just about our physical shape. Some of us are examining our financial shape (e.g., our holiday spending, end of the year investing). Some of us are wrestling with our emotional shape (e.g., missing loved ones, straining relationships, experiencing loneliness and depression). Still some of us are nurturing our spiritual shape.
	When we come before God, we realize that we are in predicaments that we cannot work out. Exercise, diet, clothing, investing, additional resources, time, opportunities won't help us. When it comes to sin, we cannot get rid of it by ourselves.
Supplement:	How do we deal with the sin in our life?
Complement:	We need (forgiveness) through Jesus.
Transition:	Turn with me to Isaiah 64 as we look at how we can get back into shape by dealing with sin.(vss.1-4)

I. To get into shape, we need the right frame of reference.
   A. We need to realize who He is.
      1. He comes with power
      2. He is patience: like water that comes to a boil, His judgment is not as quick as we think. Yet,
      3. His presence is undeniable: The greatness of God
      4. What is our response in the presence of an awesome God? (vss.5-7)
   B. We need to recognize our need for God by
      1. Remembering Him.
      2. His ways are to be obeyed.
      3. Sin is a continual practice, defiling act, destructive force, and barrier between us (because of our reluctance to pray) and God (for He cannot hear us).
      4. Our attempt, our deeds are like filthy rags, a defilement before Him.
      5. God's response is that He is willing to forgive and cleanse if we recognize our uncleanness, believe in Him and commit to do what is right.

Transition:	To get into shape, we need the right frame of reference, where we realize who God is in our lives and our need for Him. (vss.8-9)

II. To get into shape, we need to submit to God.
   A. We are His creation.
   B. We are His people.
   C. We need to surrender, cast ourselves on the mercy of God, call on Him to remember us, remember not our sins, as we stand as His people. We need to submit.

Transition: Jesus emptied Himself and submitted to the Father.
               Isaiah 53:6—We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.
               It was Jesus who paid the price by laying down His life as the sacrifice for sin. We surrender to Him and allow Him to call us, cleanse us, and consecrate us to Himself.

Invitation: Let us know Him and as we realize our need for Him, by submitting our lives to Him.

APPENDIX I: SERMON SAMPLE #4

The following sermon was used for this dissertation project during the 2005-2006 school year.

"A Life Worth Living"
Mark 16:1-8

Introduction:	One Sunday late in Lent a Sunday School teacher decided to ask her class what they remembered about Easter. The first little fellow suggested that Easter was when "all the family comes to the house and they eat a big turkey and watch football." The teacher suggested that perhaps he was thinking of Thanksgiving, not Easter, so she let a pretty young girl answer. She said Easter was the day "when as you come down the stairs in the morning you see all the beautiful presents under the tree." At this point, the teacher was really feeling discouraged. But after explaining that the girl was probably thinking about Christmas, she called on a lad with his hand tentatively raised in the air. Her spirits immediately perk up as the boy says that Easter is the time "when Jesus was crucified and buried." She felt she had gotten through to at least one child until he added, "And then He comes out of the grave and if He sees His shadow we have six more weeks of winter."[253]
Supplement:	What is so special about Easter?
Complement:	We celebrate Easter because Jesus is (alive). His death and resurrection make our lives worth living.
Transition:	Turn with me to Mark 16 and look at three aspects of a life worth celebrating… a life worth living. (vss.1-3)

I. A life of celebration has excitement in the search.
   A. Two holidays that the world searching
      1. Christmas to look for presents
      2. Easter to look for eggs
   B. The search on the first Easter morning
      1. The Sabbath
      2. The women: Mary Magdalene, Mary the mother of James, Salome, Mary the mother of Jesus (John19:26), Joanna and other women (Luke24:10)
      3. Their mission: to anoint Jesus' body early in the morning.
   C. We all have a need to search

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[253]Streiker, L. D. 2000. *Nelson's big book of laughter : Thousands of smiles from A to Z* (electronic ed.). Thomas Nelson Publishers: Nashville

1. A.W.Tozer: The average person in the world today, without faith and without God and without hope, is engaged in a desperate personal search throughout his lifetime. He does not really know where he has been. He does not really know what he is doing here and now. He does not know where he is going. The sad commentary is that he is doing it all on borrowed time and borrowed money and borrowed strength—and he already knows that in the end will he surely die.[254]
2. Joy of the search
5. The key of searching is found in our love and devotion, that no matter what the world says, we seek for the sake of our soul.

Transition: A life worth living is a life of celebration where excitement in the search is driven by devotion. (vss.4-6)

II. A life of celebration has moments of surprise.
A. The very large stone had been rolled away to let the witnesses in.
B. A young man dressed in a white robe calms the witnesses and invites them to investigate.

Transition: A life worth living is a life of celebration that has moments of surprise, not met with alarm but with awe. (vss.7-8)

III. A life of celebration has the joy of sharing good news.
A. Go and tell others that Jesus is going ahead of you into Galilee. Reunion promised (14:28) with His disciples.
B. Go and find Jesus, see/perceive him, just as He told you.
C. Spreading the Good News
    1. Jesus wants to be found
    2. People want to find Him
    3. We need to find Him
    4. The way we find Him is
        a. Prayer
        b. Word
        c. Worship
        d. Love (God and others)

Transition: A life worth living is a life of celebration where the joy of sharing the Good News blesses us and others.

Invitation: Let us live a life celebrating the Good News that He is risen!

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[254]Morgan, R. J. 2000. *Nelson's complete book of stories, illustrations, and quotes* (electronic ed.). Thomas Nelson Publishers: Nashville

APPENDIX J: SERMON SAMPLE #5

The following sermon was used for this dissertation project during the 2006-2007 school year.

"Moses: God Lover
Exodus 20:1-13

Question: What is God's law for us?

Key Point: We are (called) to (love) God.

Transition: Let us turn to Exodus 20 and read verses 1-3.

I. We are called to love God in five ways.
    A. Honor God alone (vss.4-6)
    B. Honor God in worship (vs.7)
    C. Honor God's name: "You shall not lift up the name of Yahweh your God for what is worthless." (vss.8-11)
    D. Honor God with our time (v.12)
    E. Honor God by our actions to our Parents (v.13)

II. We love God.
    A. Keeping Him first
    B. Identifying idols
    C. Monitoring our tongues
    D. Setting time aside for God
    E. Honoring, forgiving, respecting our parents

Invitation: Let us fulfill our call to love God and to love others.

APPENDIX K: SERMON SAMPLE #6

The following sermon was used for this dissertation project during the 2006-2007 school year.

"Church: Commemorating our Savior and Lord"
1 Corinthians 11:17-34

Question: Why do we gather as a church?

Key Point: We (proclaim) our Lord together.

Transition: Let us turn to 1 Corinthians 11. (vss.17-22)

I. Proclaiming together as a body rather than perpetuating boundaries.
    A. We draw together rather than letting divisions and differences separate us. Our times of eating together as a church body build our unity.
    B. We draw together by thinking of others and Christ. At a recent funeral, there wasn't enough food for everyone to eat as much as they wanted. Many ate less so that there would be food for those that came after them. We must think of others more than ourselves. (vss.23-34)

II. We proclaim Christ in our attitudes and actions.
    A. We examine our hearts. A time of representation and remembrance
        1. Bread represents Christ's bruised and broken body (Isa 53:5), His love (Phil2:6-7), and His sacrifice (Phil2:8).
        2. Wine represents Christ's blood for the forgiveness of sin (Heb9:22), the
            a. Representing Christ's blood for the forgiveness from sin cleansing that leads to a new relationship/covenant between one another and God or us with God. (Heb9:14-15), and His seal of fulfillment.
        3. Supper looks backward to the cross, forward to the crown, and inward to the conscience.
    B. We exalt Christ.
        1. Humiliation
            a. Testing our heart
                1) Soul searching
                2) Silent confession
                3) Self-examination to seek God's approval.
                4) Seek out others we have wronged and ask forgiveness.
            b. Wait for others, mutual edification
        2. Exaltation by living out our creed: give to God, grow in Christ, go with the Holy Spirit.

Invitation: Let us proclaim the Lord together as we partake in communion.

APPENDIX L: SERMON SAMPLE #7

The following sermon was used for this dissertation project during the 2006-2007 school year.

"Advent: Preparing Our Lives for God"
Malachi 3:1-18

Introduction: Let us sing together: O Come, O Come Emmanuel

Question: Why do we sing?

Key Point: We sing to remember and return to the Lord. (vss.1-5)

I. We remember and return to our coming Christ.
   A. He is coming to refine.
      1. In the movie My Fair Lady, Professor Henry Higgins takes a woman off the street, a Miss Eliza Doolittle, and as an experiment tries to refine her and makes her presentable to high society.
      2. Not talking about a mere change of behavior but a change inside and out.
   B. He is coming to judge people, there is a price to pay, but do not fear God. (Heb 12:7-11)

Transition: Jesus is coming. We need to prepare for His coming by allowing God's discipline to refine us and train us to be holy. What are some of the actions that will train us? (vss.6-12)

II. We remember and return to God what is God's.
   A. Faithfulness takes place at all times
      1. God is faithful, He does not change
         a. God doesn't answer prayers because we need to repent.
         b. Good times or bad
            1) Song: "Blessed be Your Name" by Matt and Beth Redman ©2002 Thankyou Music

Blessed be Your name in the land that is plentiful
Where Your streams of abundance flow Blessed be Your name
And blessed be Your name when I'm found in the desert place
Though I walk through the wilderness Blessed be your name

            2) Tough to say? Is it tough to praise in all circumstances
         c. To remain faithful is to be faithful at all times and in all circumstances
         d. God addressed faithfulness: Robbing God
         e. Robbing God is robbing self of God's blessings
      2. We demonstrate our faithfulness in our giving to the Lord.

       a. Bring the whole tithe so it would be used to meet worship, ministry, outreach, and emergency needs.
       b. Test and see His blessing, faithfulness
       c. He promises to meet all their needs but not necessarily all their greeds.
       d. Translation: "and pour out for you a blessing until there is no more need."
       e. New Testament does speak of God's blessing on those who give generously to the needs of the church and especially to those who labor in the Word
       f. -14

B. How should we give?
1. Give generously (2 Cor 9:6)
2. Give deliberately (2 Cor 9:7)
3. Give cheerfully (2 Cor 9:7)
4. Give expectantly (2 Cor 9:8-12)
5. Give as a testimony (2 Cor 9:13-14)

Transition: Those who honor God are in turn honored by Him profusely (vss.13-15)

III. We remember and return to the Lord by worshipping Him.
A. We remain faithful even when it seems no one else is.
B. The way we remember and return to the Lord is to give to God, grow in Christ, and go with the Holy Spirit.

Transition: These are things we choose to do daily.

Invitation: Let us remember and return to the Lord.

APPENDIX M: SERMON SAMPLE #8

The following sermon was used for this dissertation project during the 2006-2007 school year.

"God's Place In This World"
Luke 2:1-7
First Person Monologue

Introduction: Great singing.
               Did you grow up here in Bethlehem? Visiting?
               Did you find a place to stay?
               Had trouble finding a place for your donkey? Camel? Horse?
               Do you have a busy season?
               It is busy for us. You see, (vss.1-3)

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. [2] (This was the first census that took place while Quirinius was governor of Syria.) [3] And everyone went to his own town to register.

               Home town of Boaz, Ruth, Obed and Jesse.
               Birthplace of King David. While under Philistine occupation, three of King David's men broke through and came to our city. Why? The king wanted a drink of water from the well.
               Small town, not much else happens here, until now.
               Caesar Augustus, after a period of power struggles in the Roman government, has taken control of the Mediterranean. Since then, we have experienced great prosperity and peace. The Romans say, "Pax Romana." I do not know about that. What I do know is this.

Key Point: God found a way to be a part of our (lives).

               I haven't seen so many of my friends in years... friends I grew up with.
               Abraham, Miriam, Jacob.
               (Show vss.4-7 when appropriate)

[4] So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. [5] He went there to register with Mary, who was pledged to be married to him and was expecting a child. [6] While they were there, the time came for the baby to be born, [7] and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn.

               One of those friends was Joseph. Haven't seen him since he moved to Nazareth. Told me he had his own business. He was a carpenter.

Because of the decree and because he was from the line of David, he traveled 70 miles through mountainous terrain.

He wasn't alone. He came with Mary. She and Joseph were expecting a child.

But where would they stay?

As I said, it has been a wonderful reunion. God found a way to be a part of our lives.

God provided a place for Joseph and Mary.
Baby was born, a son
Mary wrapped the baby in cloths to keep the limbs straight and unharmed. She placed him in a manger full of straw.
It didn't matter that they were not housed in the inn or a guest room. God provided a inn keeper with a stable, a cave, and Joseph and Mary were humble enough to take it, because they needed it.

Does God have a place for us?
Sure. It is Heaven.
He calls us to walk with Him: willing to humble ourselves and acknowledge Him, believe in Him, confess our sin, dedicate ourselves to Him.
Joseph told me that this baby was God's Son. He would save us from sin. He will be called Immanuel, God with us.

While growing up, my father asked me a profound question, "Do you have room for God?" Was he talking about a place in my house? No.
Heart: Open to His voice
Time: Set aside to know Him
Will: Obey and follow Him.

Not easy in the busyness and stress in life.
But if He has a place for us, how about His place in our lives?

Transition: It is in that relationship with God, we find our place in this world, even in the midst of the busyness and stress in life.

Invitation: God has found a way to be a part of our lives. Let us find ways to have God be a part of our lives.

APPENDIX N: SERMON EVALUATION #1

This is my 2005-2006 Sermon Evaluation form given to the congregation for their feedback.

CAN YOU HELP ME GROW?

Would you help me to grow in my preaching skills by giving me feedback?

1. What was my main point in today's sermon?

2. What is one thing I did well?

3. What is one thing I could work on?

4.   What age group do you belong to? (Circle one)

Ages 1-21   Ages 22-40   Ages 41-60   Ages 61-80   Ages 81+

Thank you for helping me. Could you put your name in case I need clarification?

_____ ph. _____
(Please print)

APPENDIX O: SERMON EVALUATION #2

This is my 2006-2007 Sermon Evaluation form given to the congregation for their feedback.

CAN YOU HELP ME GROW?

Would you help me to grow in my preaching skills by giving me feedback?

3. What was my main point in today's sermon?

4. What is one thing I did well?

3. What is one thing I could work on?

4. In what ways did the sermon speak to your mind?

5. In what ways did the sermon touch your heart?

6. In what ways did the sermon move your will or caused you to change?

7. What are some illustrations that would touch your generation?

8. What age group do you belong to? (Circle one)

Ages 1-21   Ages 22-40   Ages 41-60   Ages 61-80   Ages 81+

Thank you for helping me. Could you put your name in case I need clarification?

_____ ph. _____
(Please print)

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